THE MAPLE LECTURES

EDUCATIONAL — HISTORICAL — SCIENTIFIC — SCRIPTURAL

TRUTH IN NEW DRESS

BY

OTTO DELTON MAPLE

Class _____

Book _____

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MRS. O. D. MAPLE.

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Scientific—Historical—Scriptural

BY

OTTO DELTON MAPLE

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond."
—Milton.

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Presentation

Presented to .....

by.....

in the Year of Our Lord 191.....

with the sincere prayer that you read it—and study it every word.

"Ye shall know the truth, and the truth shall make you free."—JESUS.

"Blessed is he that readeth."—JOHN.

"Give heed to reading."—PAUL.

DEDICATION

To whom shall I dedicate this book? To my father, who is rapidly descending the slope, or to "mother," whose love is so tender, or to our brothers and sisters in the flesh—all of whom are living?

Or, if we consider earthly and fleshly relationships, and recalling Matt., 19: 5, should I dedicate it to my wife, who in all the trying hours has been oak and rock, and on the dark, dreary days sunshine and flowers, and—more—a real helpmeet in the work of our hearts, as well as in this mutual production?

Nay, in view of Matt., 12: 46-50, rather to those more closely and mystically related.

To all the above, and especially to those earnest, honest souls in the sects who long for light; and to the "digressive" Disciples for whom the author preached nearly a fourth century, and whom he now prays may learn the way of the Lord more perfectly and return to the old paths, is this book dedicated, with a sincere prayer that we may all be one, as our Saviour prayed (John, 17: 11-23).

AUTHOR'S PREFACE

He was just plain Newt—and an old bachelor when I was a mere boy. He never went to meeting, but put in much of his time fishing, and I went with him occasionally. Newt was a skeptic—I knew he was, or something—for he talked of science, geology, astronomy, Darwin, and used a lot of big words.

Yet someway Newt appealed to me. Though that was nearly forty years ago, I think now he sowed some scientific seed in my young mind which has had something to do, at least, with my desire to consider things scientifically. He undoubtedly created in my heart a hungering and thirsting for science.

Since that long ago, I have wondered why Newt—for I liked him—could not belong to church and read science too. Does the knowledge of science prevent the acceptance of Christianity? These and many other questions coming later impelled me to investigate, and be able and ready, if possible, to give a reason for things.

In after years when my daughter broached questions of the historical and scientific nature—questions that came up in the High School class—I was re-possessed with the renascent determination to answer in a way that would be true to the Scriptures without denying scientific and historical facts. Such has been the standard by which I have tried to study the Scriptures and science; and thus during the years I have wrestled, the best I could, with

like questions resulting in the truths found in these "Lectures."

Since the preparation and compilation of the "Lectures" they have been delivered hundreds of times; and to some who would not hear ordinary sermons. Many noble souls have been won to Christ through the truths herein.

So many have wished for the "Lectures" in book form that we finally decided to take time off and prepare the MSS.; and now, after ten weeks of constant writing, rewriting and correcting, we are able to send the book on its mission with a prayer that it may be read and *studied,* for, as Burke says, "To read without reflecting is like eating without digesting."

No place could be more suitable in which to do a work of this sort than Magnetic Springs, Ohio—good town, best of people and sparkling magnetic water. A thousand thanks for such connatural environment. If this book is not up to the standard, nature and the social surroundings cannot be the cause.

PROEM

John Morley wrote, "It is a great mistake to think that because you have read a masterpiece once or twice, or ten times, therefore you have done with it; because it is a masterpiece, you ought to *live with it,* and *make* it a *part* of your *daily life.*"

Not that this is a masterpiece—far from it—but just a worth-while little volume that may prove scientifically, Scripturally and historically interesting, and a means of teaching the truth—if the reader "lives with it and makes it a part of his daily life." To this end we have arranged the subject matter for the convenience of the truth-seeker.

Believing that the truth is the catholicon for the religious and moral ills of men, the author is anxious that his "patients" follow most strictly the directions herewith; otherwise he cannot guarantee a cure.

1. Read the "Lectures and Appendices Themes." Remember that some truisms and data are not adapted to the spoken address, and these "Lectures" are written approximately as they have been delivered hundreds of times. Therefore such corroborative matter not permitted by the modern "forty-minutes-is-long-enough, keep-me-awake-if-you-can" audience is found in the *appendices.*

And to favor the student the more, these *appendices* follow immediately and respectively the "Lectures"—*ex. g.,*

App. A. follows Lecture I.; App. B., Lecture II., etc., to which references are made in the footnotes.

2. To get the most out of the "Lectures," read each carefully and before reading the following lecture, go back and re-read, together with the Scriptures referred to and the appendices. Should you find a *new* word, consult any good 1918 dictionary. ("Let him that readeth understand"—Matt., 24: 15—is a good motto.)

3. When you want to read up on a certain subject, go to the "Index;" and the Scriptural references in connection therewith may throw light on some Scriptures. Make free use of the above in the Bible class, meetings, worship, etc.

4. If you are a cook, or want to become more proficient in the culinary art, consult "Some Things for the Physical Man." I can most heartily (or should I say *bodily?*) recommend these recipes, as I have enjoyed to the full many of these good things when with our friends over the country; and then, too, "my good wife" has tried most of them.

Space forbids a list of the splendid books, papers, etc., which have been contributory to the making of these Lectures, but I must mention especially one book—the Old Book—and The Cross-Reference Bible with the American Standard Version as the best among the many.

I am truly grateful to Brethren Ira C. Moore, who has read most of the MSS. critically; J. W. Shepherd, for helpful suggestions; J. N. Armstrong, Hal. P. McDonald and many others for criticisms and encouragements.

My wife, who in addition to preparing the "eats," has corrected and written the MSS.; and to my daughter, Faye, who assisted in the typewriting; and to the many, many friends who have helped in various ways (many have

ordered copies in advance) we must express our heartiest appreciation.

In conclusion: we request a prayerful and careful perusal of all herein, trusting that when mistakes are discovered — and they will be, for nothing is perfect — the reader will immediately but kindly communicate the same to the author or publisher, to the end that corrections may be made according to facts and truth. But in your criticisms remember in love that this book has been born out of a busy evangelistic life, and to make it possible meetings have been canceled, or postponed.

And now to those who have been waiting our coming we most gladly go to preach the gospel as God's power to save, and to you we send this more silent evangel with a prayer that you "may grow in grace and the knowledge of the truth."

LECTURES AND APPENDICES THEMES

I. THE HIGHER KINGDOM.
App. A. 1. Temple. 2. Power of Satan. 3. Genesis First. 4. Science and The Plea. 5. Memra-Logos. 6. Congregation or Church? 7. Criticisms.

II. MIRACLES.
App. B. 1. Definitions. 2. The Draft Law. 3. Origin of Life.

III. THE BIRTH OF THE KINGDOM.
App. C. 1. Scriptural References on Kingdom and Church. 2. Kingship of Jesus. 3. Historical Dates.

IV. THE EARLY CHURCH.
App. D. 1. Chronology. 2. Gift of Tongues. 3. Church of Christ. 4. The Divine Name. 5. Burris and Seneca.

V. THE APOSTACY.
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VI. THE REFORMATION.
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VII. THE RESTORATION.
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VIII. THE SOCIETY SYSTEM.
App. H. 1. The Christian Association. 2. Instrumental Music. 3. Man of Sin.

THE HIGHER KINGDOM.

(Lecture I.)

"The invisible things of God since the creation of the world are clearly seen, being understood by the things that are made."—*Paul.*

"The temporal is the husk and framework of the eternal, and thoughts can be uttered only through things."—*Drummond.*

The Spectacular vs. the Spiritual.

The material tendency in man seems to be innate. It is not easy for him to set his affections on things above; most people prefer things earthy—things tangible. The most effective, though not the most spiritual, attraction religiously smacks of the material—things seen. Romish missionaries, in becoming all things to all heathen, especially the Buddhist, light candles, burn incense, wear gaudy garments, adore images; in fact, splash with spectacular splendor to win the heathen—and they do. The nearer the jungle, the more like the earth, the farther from heaven—the more materialistic admixtion is expediently occasioned.

The Israelitish slaves who were accustomed to the Egyptian gods and worship were not able to grasp the Invisible Idea, nor satisfied with the Unseen, nor content when Moses was out of their sight; they wanted gods that would "go before them," so they made a golden calf from the Egyptian model and jewelry.[1] The snake-bitten of Israel could see the brazen serpent on a pole in the midst of the camp. They could not, as yet, comprehend the

[1] Ex., 3:21, 22; 11:2, 3; 12:35, 36; 32:2, 4, 21-24; Acts, 7:39-43.

Unseen Power.[2] The putting away of sins was incomprehensible by those crude subjects, but the scape-goat as a visible means of carrying away sins was more easily accepted.[3]

We are not sure which phase of the promise was most attractive to Abram—the material or the spiritual—when he left his country, kindred and gods, to go out into a place which he was to receive for an inheritance.[4] Maybe it was left for the writers after the coming of Jesus to stress the spiritual application.[5]

Israel's demand for "a king like all the nations" came from materialistic motives rather than spiritual.[6] A study of the nations (Egypt, Assyria, Babylonia, *et al.*), with their golden grandeur, everlasting pyramids, stately palaces, obelisks and sarcophagi and accouterments, does not leave us in doubt as to Israel's drift. The sequel—Solomon's silver and gold, "exceeding all the kings of the earth in riches;"[7] his throne of ivory overlaid with the finest gold; the temple, seven and a half years in building, with its courts, altars and furniture (indeed "there was not the like made in any kingdom")—all showing unmistakably their materialistic spirit.[8] Their adoration for the temple, its repeated cleansings and rebuilding, caused the Jews to materialize the words of Jesus, "Destroy this temple and in three days I will raise it up," and retort with "Forty and six years was the temple in building and wilt thou raise it up in three days?"[9]

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[2] Num., 21:8, 9.
[3] Lev., 16:20-22.
[4] Gen., 12:1-3; Josh., 24:2, 3.
[5] Acts, 3:25; Gal., 3:8.
[6] I. Sam., 8:19, 20.
[7] I. Kings, 10:23.
[8] I. Kings, 10:20.
[9] John, 2:19, 20. See App. A. 1.

Messianic Expectations.

Moreover, the Jews' Messianic expectations were political. They expected the coming King to redeem them from the political power of Rome and his kingdom to *immediately* "break in pieces and consume" all others.[10] Perhaps all this formed the background for the satanic temptation and promise to give Jesus all the kingdoms of the world and the glory of them, upon conditions foreign to the purpose of Jesus.[11] And in view of the fact that the devil departed from Him for a season, as Luke puts it, we can surmise that he returned in other forms to tempt Jesus with the earthly kingship.[12] Inasmuch as the first followers of Jesus were Jewish, we should not criticise too severely those who sought the highest place in the kingdom, nor affirm a faith-only salvation from the male-factor's request, "Lord, remember me when thou comest in thy kingdom."[13]

The Kingdom Celestial.

With all this as an introduction, we can understand the Scriptural lesson of this evening.[14] Jesus had been bound by Annas, condemned by Caiaphas, sentenced by the Sanhedrin as an evil-doer; and for legal execution delivered to Pilate, who said, "Thine own nation and the chief priests delivered thee unto me. What hast thou done?" Jesus' defense was, "My kingdom is *not* of this world; if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence." And yet, with

[10] Dan., 2:44.
[11] App. A. 2.
[12] Mark, 11:1-11; John, 6:15; 12:12-16.
[13] Matt., 20:20-28; *cf.* Mark, 10:35-45; Luke, 23:42.
[14] John, 18:28.

all this, and the resurrection of Jesus a fact, some of His disciples—those who had been with Him much, yea the very Apostles—betrayed their Jewish conception of a temporal kingdom by asking, "Lord, dost thou at this time restore the kingdom to Israel?"[15]

Listen! We look back nearly two thousand years and ridicule those who did not see beyond the temporal, but we graciously forget the emphasis many present-day religionists lay upon a kingdom of this world. Indeed, the drift (and may I say the spirit?) of denominationalism and digressionism is toward materialism and worldliness. Big churches (with sky-scraping steeples), big pipe-organs, big choirs—yea, big choruses—big showings financially; big THINGS terrestrial, is the goal of up-to-date churchianity.

The old darkey was orthodox when he saw his first steamboat. It puffed and pounded and shot smoke and fire from its smoke-stacks; he fell to his knees and prayed, "Oh, Lord, de kingdom am a-comin'." Let me remind you white folks that the "kingdom of God cometh *not* with observation," as Godet comments, "in such a way as to be observed."[16]

And what shall we say of the teaching that Jesus will return to earth—reign personally and Davidicly on a terranean throne from Jerusalem; and that the Zionist movement, the capture of the Holy City by General Allenby, are prophetic and preparatory steps to a temporal reign of Jesus?

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[15] Acts, 1:1-6.

[16] Luke, 17:20. "That kingdom which God will set up in the world will not become conspicuous and remarkable by any outward splendor, or worldly pomp, but by its inward power and efficacy upon the hearts and minds of men."—*Cruden.*

Science Substantiates Scripture.

Notwithstanding such theories may be fascinating to some, we content ourselves, for the time being at least, with a consideration of The Higher Kingdom—a scientific and Scriptural subject—feeling that no single fact in science can ever discredit a fact in religion. Science and the Scriptures must not contradict; though no man can study modern science without a change coming over his view of truth. "Science cannot overthrow faith; but it shakes it."[17] Geology and Genesis are two witnesses to the God of creation; and their testimony is made stronger by cross-examination. If "nature is not a mere image or emblem of the spiritual," but "a working model," then it may be our spiritual service to study the Kingdoms of Nature.

We had camped in the wooded green on the lake shore. In the evening we watched, from our tented porch, the waves as they lashed the sandy beach, and flashed and foamed in the moonlight. Hardly had the moon bidden us adieu in the cloudless horizon when the stars twinkled to us their greetings. The whippoorwills had favored us with their shrill preludes, the frogs broke in occasionally with their bass voices. Early the next morning we took from the lake fish for the breakfast fry, after which we took the morning plunge and played in the silvery sand.

We came out to rest, and think—of nature, her varied forms; and—God.

One day we stood on the ridge. A lovely picture ex-

[17] Drummond says, "For a time I succeeded in keeping the science and religion shut off from one another in two separate compartments of my mind. But gradually the wall of partition showed symptoms of giving way. The two fountains of knowledge also slowly began to overflow, and finally their waters met and mingled. The great change was in the compartment which held the religion." Natural Law. Preface, p. 6. See App. A. 7.

tended before our eyes. A virgin meadow stretched down a valley clad in emerald green. Innumerable blossoms of dandelions and bluebells rose from it like golden and violet flames. A gray granite wall, a witness of primordial days, formed the background to this fresh wave of full life. Above it, like a dark blue stage setting, rose the fir forest and the opposite mountain wall. And far, far beyond it, almost merging into the soft blue sky with a slightly deeper tint, appeared the outline of the giant mountains.

A snow-white cloud, glistening in the sunlight, floated slowly and phantom-like towards us, coming down from the unknown distance beyond, and disappeared above us in the glittering light. The bright glow of the sun was diffused throughout it all, lending charm to the flowery meadow, the granite and the mountain forest—a great unity sunk in harmonious tranquillity. We heard far-off voices, human beings passing by, shielded from our sight by the great stone blocks. And we mused and questioned our souls.

Nature presented to us panoramically a composite picture of three kingdoms closely related, yet differing the one from the other as the stars differ in glory.

The Creation Story Inspired.

We recalled our school days—physical geography facts: the mineral, the vegetable, the animal kingdoms. We reread the creation story and to our surprise found that the first ten verses have to do with the mineral kingdom, the next ten with the vegetable and the remainder with the animal.[18]

Friends, if any of you question the inspiration of

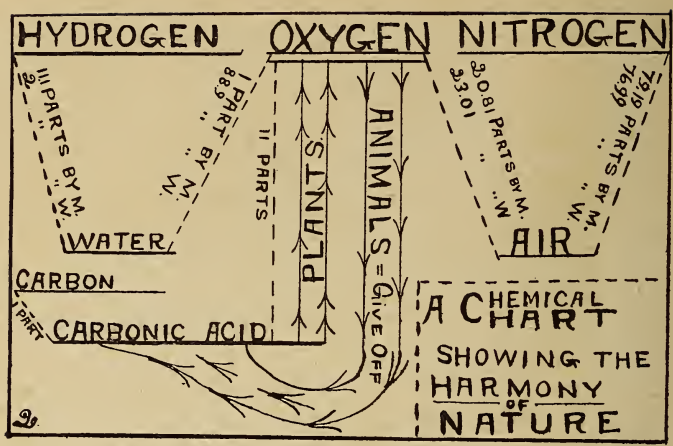
[18] App. A. 3.

Genesis First, let me ask how it came about that the author penned and divided the story so scientifically? Borrowed his science from the Babylonians or others? Replying, I remind you, first, that the cuneiform records of Babylonia and Assyria, or the hieroglyphics of Egypt, or the Alexandrian library do *not* reveal such scientific divisions of nature; secondly, Linnaeus was the first to arrange nature's forms into three great kingdoms, and that was not until 1735 A. D., possibly 3,000 years after Moses wrote. A mere guess, you say? Then let the skeptical scientists write by guess. No, it won't do; it won't do. There's only one solution—*inspiration.*

Drummond said, "The best proof of a thing is that we see it; if we do not see it, perhaps proof will not convince us of it;" so I call your attention to the first chart. (See following page.)

The Kingdoms Co-ordinate.

Scientifically speaking, the first kingdom created was the mineral, which contained all the chemical elements essential to the then future forms of nature. Latterly, the plant sends its roots down into this lower kingdom (as you see on the chart), gathers the inorganic elements, lifts them up into a higher and makes them an integral part of the vegetable kingdom; and the lower animals feeding on the plants (and the lowest in their kingdom) appropriate the necessary elements, and by the law of their being transform them into animal entities, thereby translating the same into a higher realm. The higher animal—man—subsists on the lower (plants and animals) and *re-*



NOTE. — This little drawing shows from a chemical standpoint the harmony of nature. The primary elements—viz., hydrogen, oxygen and nitrogen—were in the universe before the earth took form. They were the bases of both plant and animal life — and are now. Planets in their primitive condition were and are surrounded by hydrogen, which, when united with oxygen (the heavier element), water resulted.

Plants take in carbonic acid and throw off oxygen; and animals take in oxygen and give off carbonic acid. The union of oxygen and nitrogen forms air for animals (and plants *at night*).

Can it be that all this just happened, or is it the work of a Higher Intelligence?

(Study this in connection with App. A. 3.)

THE KINGDOMS
DEATH
REGENERATION
KINGDOM OF CHRIST
GOD
MIRACLES
MAN
ANIMAL
VEGETABLE
MINERAL

forms them into moral and spiritual beings, thus making them objects of the higher kingdom.[19]

Thus, with this beautiful systematic arrangement, we must conceive in nature: harmony, the law of continuity and progress — that is, the continuous working of the higher powers to reach and re-form the lower forms to prepare them for the higher utility. With these facts before us we are ready to affirm with Horace Bushnell that "God has, in fact, erected another and higher system, that of spiritual being and government, for which nature exists;" and Trench likewise.[20]

In view of these fundamental principles we can understand the divine plan: Jesus came down from above (a higher sphere) into a lower, took upon Himself the form of man;[21] became, in a sense, the Son of man;[22] was tempted in all points like as we,[23] that he might reach and rescue man, and, by regeneration, make him a fit subject for the higher kingdom—the kingdom of God.

And if I may speculate (God forbid that I should be dogmatic or autocratic in any presentations), let me say that I believe from psychology and the Scriptures that man is a dual being; and when the outward man perishes (for, "Dust thou art, to dust returneth; Was not spoken of the soul"), the inner man which is renewed day by day

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[19] Should any say my delving into science is digressing, please read App. A. 4.

[20] "The world of nature is thruout a witness for the world of spirit: proceeds from the same hand, grows out of the same root and is constituted for that very end." (See following page.)

[21] Mark, 10:45; Luke, 22:27; John, 1:14; Rom., 8:3; II. Cor., 8:9; Phil., 2:5-8; I. Tim., 3:16.

[22] Matt., 8:20. Jesus repeatedly refers to himself as the Son of man. The phrase is used in the gospels 51 times—23 by Matthew, 6 by Mark, 16 by Luke, 6 by John. Stephen saw the Son of man standing at the right hand of God. Acts, 7:56.

[23] Luke, 4:13; Heb., 2:18; 4:15.

lives on and on and on in that higher realm from whence came Memra-Logos;[24] and there has a conscious existence.[25]

The Ekklesia—Congregation—Church—Kingdom?

Leaving, then, the speculative and scientific aspects of this higher kingdom, let us consider it Scripturally. By a study of the four records we find Matthew, for the most part, using the expression, the "kingdom of heaven," "kingdom of God" occasionally, "kingdom of their father," "my father's kingdom," "thy kingdom," and sometimes simply "the kingdom." Matthew, Luke and John use "his kingdom"—that is, the father's and Christ's. Mark and Luke prefer "the kingdom of God." They never say the "kingdom of heaven." So with John, who uses the "kingdom of God" only once or twice.[26]

The word "church" occurs only twice in the gospels, both times in Matthew—16: 18, "Upon this rock I will build my church;" and, 18: 17, "Tell it unto the church;" and we are not sure that the last, where "congregation" is a better translation, as in the margin of the R. V., refers to the church of Christ even prospectively. Some of our best informed and good brethren say that "congregation" is truer to the original "ekklesia" than church.[27]

And here let me announce that I shall not attempt to settle or argue whether the kingdom and church are identical or not, nor need the question of a coming kingdom enter this discussion. Edersheim, however, says, "In fact, an analysis of 119 passages in the N. T. where the expression

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[24] App. A. 5.
[25] "It is the want of the discerning faculty, the clairvoyant power of seeing the eternal in the temporal, rather than the failure of the reason, that begets the skeptic."—*Drummond.* See App. A. 7.
[26] John. 3: 3, 5.
[27] See App. A. 6.

'kingdom' occurs shows that it means the 'rule of God' 34 times; manifested in and through Christ and apparent in the church 28 times."[28] In my repeated references to the kingdom or church please take me to mean the rule of God through Christ the King. Are we not safe in saying that the kingdom always includes the church?[29]

The Essential Elements.

It is fundamentally important to consider the elements of the kingdom. First, comes the foundation or basic principle. For instance, the underlying theory of the German Empire (and others too) is semi-theocratic. The "divine right of kings" breeds autocracy. The fact "that all men are created equal" and "endowed with certain inalienable rights," and that the governing power comes not from above, but from the consent of the governed, created the American Republic, or democracy so called, a government supposedly by the people, of the people, and for the people.

What is, then, the fundamental fact of Christ's kingdom? From Matt., 16: 18, "Thou art Peter and upon this rock I will build my church," some hold that Peter is the foundation and hence the first papal head. This view stands (or falls) on the meaning of two original terms in connection with the language.

Names originally had a specific meaning. Adam means red (and I am not so sure that we can brag about our Adamic ancestors being white); Eve means life; David, beloved; Philip, lover of horses; Nathaniel, gift of God, and Jesus, Saviour.

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[28] Life and Times of Jesus, Vol. I., p. 270.
[29] Study Matt., 13: 18; John, 3: 3, 5; Col., 1: 13; Heb., 12: 28. App. C. 1 has all the references on kingdom and church.

The word Peter, from "petros," means a stone, and Jesus said to him, "Thou art Simon, the son of John; thou shalt be called Cephas (which by interpretation is Peter, or a stone)."[30] The other word is "petra"—a rock; that is, the unbroken, immovable mass. A stone is a fragment of the rock—therefore shifty and not substantial. Peter had confessed Jesus as the Son of God, and Jesus said, "Upon this rock ('petra')—the solid, enduring truth—I will build my church."

This foundation rock was a subject of prophecy,[31] and the New Testament writers undoubtedly make such refer to Jesus.[32] Yet Paul, in Eph., 2:20, includes the Apostles and prophets in the foundation of the Ephesian congregation.

Jews Denied the Foundation-Fact.

The Jews accepted the Messianic prophecies, but denied that the man—Jesus of Nazareth—fulfilled them, and agreed that if any confessed Him to be Christ he should be put out of the synagogue.[33] While Saul, as an ardent Jew, accepted the Messiah, as prophetically pictured to him, he rejected Jesus as *this* Messiah. So when on his way to Damascus he asked, "Who art thou, Lord?" he was told, "I am Jesus of Nazareth whom thou persecutest."

The good confession had to do primarily with the Messiahship and Sonship of Jesus rather than with his other splendid characteristics. Do conditions and circumstances ever change the nature or subject-matter of the good confession?

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[30] John, 1:43.
[31] Ps., 118:22; Is., 8:14; 28:16.
[32] Matt., 21:42; Mark, 12:10, 11; Luke, 20:17; Acts, 4:11; Rom., 9:33; I. Cor., 3:11; 10:4; I. Pet., 2:6-8.

Matthew Henry, commenting on Matt., 16: 16, says, " 'Thou art the Christ, the Son of the living God,' contains that fundamental truth respecting the person and office of Christ upon which as a rock He would build His church."

The King of Kings.

The second element is the kingship. As His Messiahship and Sonship was the foundation, so His kingship must be accepted.

The Jews believed in a coming king, and by the prophecies taught others their expectations. Especially was this so in the dispersions, where the synagogue, instituted expedientially as a place to worship and to teach both Jews and Gentiles (for one side was for the Gentiles exlusively) became a means to evangelize and proselyte. We understand why the wise men from the east (may I say from Chaldea?) came and inquired, "Where is he that is born king of the Jews?"

To those who teach that Jesus is *not* king now, but will be crowned some time in the future, I present the Book and ask a careful perusal of all the Scriptures pertaining to his kingship.[34]

Territory in which the king reigns is the third element of the kingdom, but in view of the generally accepted fact that the world is the territory, we need not spend time discussing this phase of the Scriptural subject further than to say that disloyalty to the king, or ignorance of His will or law, do not prove that he is *not* king, nor does it dethrone Him.[35]

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[34] App. C. 2 for references on the Kingship.
[35] Matt., 22: 14; 28: 19; Mark, 16: 15; Rom., 1: 14-16.

However, in considering the fourth element—the subjects—we come to the "bone of contention." Some say *all* are subjects of a loving Father, who will ultimately save *all*—and affirm universalism; while others teach that infants of believing parents are Scriptural subjects, and as a consequence practice infant "rantism." It is not within my present province to disprove or debate these positions, as I feel sure my teaching, being Scriptural, will commend itself to all unprejudiced thinking people.

I believe the taught ones are the only Scriptural subjects of King Jesus, and to this end I read first John, 6:45, "It is written in the prophets, And they shall all be taught of God. Everyone that hath heard from the Father and hath learned cometh unto me." You note Jesus says that this is written in the prophets, so we go back to the prophets and read what they wrote. Isa., 54:13: "And all thy children shall be taught of Jehovah." Jer., 31:33, 34 (referring to the new covenent) reads: "I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more." And Mic., 4:2, says: "Come ye and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

Jesus, therefore, commanded His disciples to "teach all nations," and the early church could not be other than a teaching institution.[36]

He Governs By Law.

Lastly, we observe the law by which the King governs the taught ones; and this He must do by clear and written law, that the subjects may understand and obey intelligently; otherwise the law-giver is unjust and the subjects (if such they may be called) are thrown into intellectual, moral and religious confusion.

There used to be a children's book, "The Chance World," which described a world in which everything happened by chance (like getting married), not by fixed law. The sun might rise, or it might not; or it might appear at any hour; or the moon might come up instead. One time the moon might outshine the sun, another time it might not shine at all. One day the sun might appear round, the next day square and the next triangular. When children were born they might have one head or a dozen, and those heads might not be on their shoulders—there might be no shoulders—but arranged about the limbs. Should one jump into the air he could not predict by law precedent whether he would ever come down again; or that he came down yesterday was not evidence that he could next time; or gravitation might be so changed that it would be impossible to stop coming down—the impetus might drive him through a three-story house and dash him to pieces somewhere near the center of the earth. The points of the compass shifted so that east changed to west, or even down. In this hypothetical chance world cause and effect were abolished; harmony, unity and continuity and law were annihilated; and reason was impossible in a deranged world of this sort.

[36] Matt., 5:19; 28:20; 22:10; Mark, 6:34; John, 3:2; Acts, 1:1; 5:25, 42; 15:35; 18:8; 21:28; 28:31; Rom., 2:21; 12:7; I. Cor., 4:17; 14:19; Gal., 6:6; Col., 1:28; 3:16; I. Tim., 2:7; 3:2; 4:11, 16; 5:17; II. Tim., 2:2; 3:16; Tit., 2:3, 13; Heb., 5:12.

Sin, which is lawlessness (the word "law-less-ness" could not find a place in our vocabulary) could not be wrong, and man could not be disobedient—he could not possibly know the meaning of obedience; for what would there be to obey? In a world without fixed law reason would be dethroned and man would degenerate.

Similarly, in religion: there must be a standard of conduct, a written law, and these adapted to man's mental condition; otherwise we have a lunatic religious world drifting as a ship in storm without a compass, sail or anchor.

So the All-Wise One, looking to our good, promised through the prophets that "out of Zion shall go forth the law, and the word of Jehovah from Jerusalem," and "I will put my law in their inward parts, and in their hearts will I write it."[37]

That law is beautifully revealed in the New Testament in contradistinction to the law of Moses, which passed away with the giving of the new law.[38]

As the kingdoms of nature and the higher kingdom began in miracles and are governed by law, our next lecture must necessarily be on "MIRACLES."

[37] Isa., 2:3, *cf.* Mic., 4:2; Jer., 31:33; II. Cor., 3:1-11.
[38] Gal., 6:2; Heb., 8:10; 10:16; James, 1:25; 2:8, 12; 4:12.

APPENDICES TO LECTURE I.

App. A. 1.

TEMPLE—Built and dedicated by Solomon (about 1000 B. C.). II. Kings, 6:37, 38.

Burned by Nebuchadnezzar (587-6). II. Chr., 36:1; Dan., 1:1, 2; 5:2.

Rebuilt by Zerubbabel (520-516). Ezra, 1:1-11; 2:18; 3:7; 4:1-16; 6:1-14; *cf.* Is., 44:28.

Cleansings—First, II. Kings, 12:4 (875); second, II. Chr., 29:1— (725); third, II. Chr., 34:1— (540); fourth, desecrated by Antiochus Epiphanes (168), who set up a small altar to Zeus Olympus, on which he offered up parts of a sow, smearing the furniture with the liquid in which the sow was cooked. Three years later Judas, the Maccabean, recaptured Jerusalem, made new Temple furniture, removed the polluted parts. (Read Isa., 44:28; Hag., 1:2; Zech., 1:16; 4:8-10; 6:12-15; 8:9-15, in connection with Dan., 8:9-14, and maybe you will conclude that the cleansing of the Temple and the fulfillment of many prophecies, which some bring down to these last days, took place in the Maccabean period, and that the "little horn" of Dan., 8:9, was Antiochus Epiphanes.)

Adoration For—Ps., 5:7; 138:2; Ez., 46:2, 3; Matt., 21:12, 13; 26:61; John, 2:13-17; Acts, 6:13; 21:28.

Herod Rebuilt—(B. C. 19 to 27 A. D.). John, 2:20.

Desecration and Destruction Foretold — Dan., 9:27; 11:31; *cf.* Matt., 24:2, 15; Luke, 19:41-44; 21:5, 6.

Destroyed by the Romans A. D. 70 under Titus, the Roman General.

App. A. 2.

Concerning the power and authority of Satan we give for consideration the following from *The Word and Work* of January, 1916:

Satan, the prime mover of earth's sin, himself a rebel, a spirit of power and great might, who betrayed his trust, and has misused his power, holds this whole world in his bosom (I. John, 5:19) and is the prince of this world (John 14:30) and its god (II. Cor., 4:4). With his angels and sub-rulers, "principalities and powers, and spiritual hosts of wickedness in the heavenly places," and the world-rulers of this age of darkness (Eph. 6) he has a rebellious kingdom within the domain of God (Matt., 12:26). And to establish an unauthorized government within the limits of an established government constitutes the crime of high-treason. Howbeit God has suffered it thus far, for reasons worthy of His infinite wisdom. Nor has He as yet stripped Satan of the power and authority which he has so criminally abused.

Satan could show the Lord Jesus Christ all the kingdoms of the earth in a moment of time, and say in accordance with facts, "To thee will I give all this authority and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it." (Luke, 4:5, 6). And the Lord's refusal of the offer left, and leaves until yet, these kingdoms and this authority in Satan's hands. (II. Cor., 4:4; Eph., 2:2; 6:11, 12; I. John, 5:19.)

There are, however, a few points to be noted. That Satan holds this power as God's unfaithful vassal, not of himself, he already betrays in the speech to the Lord Jesus, above quoted. "All this authority . . . to me it has been delivered." And who *delivered it* to him? From whom did he get it? By whose sufferance has he held it thus long? The answer is simply that he received it from the sovereign God, whose Kingdom ruleth over all. We note further that Satan appears in the muster of God's servants (the "sons of God"- and gives account of himself to Jehovah. (Job, 1 and 2.) And the same scripture shows also that Satan is limited in his operations, and must ask God's permission for any *special* thing he desires to do. (See also Luke, 22:31.) And that his continuance in power is short is also plainly set forth in the word of God.

So then, although Satan may *truly* say that he controls the world's kingdoms, and gives their authority to whom he will, he is after all but handling or mishandling the power that belongs to God; "for there is no power but of God: the powers that be are ordained of God." (Rom., 13.) And though Satan gives rule to whom he will, yet the hand of God overrules marvelously; and it is in the last analysis God that putteth down one and raiseth up another. (Ps., 75:7.)

Yet some of us don't regard that old boy's "reputation for truth and veracity" as the best. We doubt if he could *truly* say that he controlled the kingdoms of the world and was *able to deliver* the goods, as he stated to Jesus. The following are a few reasons why we consider him so contemptible: 1. He was more *subtle* than any beast of the field. Gen., 3:1. 2. He lied to mother Eve, for God said, "in the day that thou eatest thereof thou shalt surely die," but Satan said, "Ye shall *not* surely die." Gen., 2:16, 17; 3:4. We prefer to give old Nick the lie and let God be true. 3. He beguiled Eve in his craftiness. II. Cor., 11:3; I. Tim., 2:14. 4. He sinned from the beginning. I. John, 3:8. 5. He *deceives* the world. Rev., 12:9; 20:3, 8, 10. So we conclude with Jesus (John, 8:44), "He was a murderer from the beginning, and standeth *not* in the truth, because there is *no* truth in him. When he speaketh a lie, he speaketh of his own; for he is a *liar,* and the father thereof."

App. A. 3.

"Genesis" First Revised (with notes).

I.—THE MINERAL KINGDOM.

1. In the *beginning*[1] God *created*[2] the *heavens*[3] and the earth.
2. And the earth was *waste* and *void;*[4] and darkness was upon the face of the *deep;*[5] and the Spirit of God *moved*[6] upon the *face*[7] of the *waters.*[8]
3. And God said, Let there be *light*[9]*:* and there was *light.*
4. And God saw the *light* that it was good: and God *divided*[10] the *light* from the darkness.

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[1] 'Beginning'—Not 4004 B. C. as Ussher and others following erroneously state. Moses gives no specific dates. Others presume.

[2] 'created'—Three Hebrew words: (1) 'bara'—create, to bring into existence.—Gen. 1:1; 21:27. (2) 'asah,' make, constitute, appoint. Vv. 7, 16, 25, 26, 27, 31. *cf.* I. Kings, 12:31; II. Kings, 21:6. (3) 'zatoar'—to form or fashion. Is., 43:7 uses the three.

[3] 'heavens'—Not heaven (A. V.). But the universe—Solar system.

[4] 'waste and void' — 'tohu, bohu' — Scripturally naught, nothingness, empty, formless, void. Scientifically, nebulous, infinitely attenuated, invisible, omorphous, unshaped.

5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning,

ONE DAY.

6. And God said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the *firmament*[11], and *divided*[12] the waters which were under the firmament from the waters which were above the firmament: and it was so.

8. And God called the firmament heaven. And there was evening and there was morning,

A SECOND DAY.

9. And God said, Let the waters under the heavens be gathered together unto one place, and let the dry *land appear:* and it was so.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that *it was good.*[13]

II.—THE VEGETABLE KINGDOM.

11. And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth; and it was so.

12. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind, and God saw that it was good.

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[5] 'deep'—'te hohm'—Scripture; profound depths and mystery. Strange, awe-inspiring, mysterious depth. The LXX. uses 'abyss' (Gen., 49:25; Deut., 33:13; Job, 28:14; Ps., 148:7). Science, greater by some unknown amount than the diameter of Neptune's orbit (at least 115,041,600,000,000,000,000,000,000,000 cu. mi. of Nebula.)

[6] 'moved'—Brooded, throbbingly moved (Deut., 32:11; Jer., 23:9). The kind of motion science refers to as the first. Science does not account for the origin of motion. The Scripture attributes it to the 'Spirit of God.'

[7] 'face of—' Scientists disagree as to just where rotary motion began, whether at the center of the nebula or on the external. The Scripture says "on the face of—." That settles it.

[8] 'waters'—'mahyim'—fluid, mobile, non-solid. May mean H_2O, but here the original nebulous, gaseous heavens—embryonic universe.

[9] 'light'. Science says: Motion first, light follows, and finally GOOD light. That's God's order.

[10] 'division of light and darkness'. Ages pass. Planets placed. Earth cools to a non-luminous body. Absence of self-illumination and the continuing of axial rotation makes said division.

[11] 'firmament'—Heb., 'rakia' 'expanse.' The Septuagint (LXX.) 'stereoma' Gr. is not true to the original, as it expresses a solidity not found in 'rakia.' For this reason the translators used 'stereoma' (it supported their crude scientific notion) as the equivalent to 'rakin' and the Latin 'firmamentum' became the antecedent to our 'firmament.'

[12] 'waters divided'—Water, H_2O, is the result of the union of 2 parts of Hydrogen and 1 of Oxygen. The water on the earth now is sufficient to cover it to a depth of 10,000 miles.

13. And there was evening and there was morning,

A THIRD DAY.

14. And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years:

15. and let them be for lights in the firmament of heaven to give light upon the earth: and it was so.

16. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17. And God set them in the firmament of heaven to give light upon the earth.

18. and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

19. And there was evening and there was morning,

A FOURTH DAY.

III.—THE ANIMAL KINGDOM.

20. And God said, let the waters swarm with swarms of Living creatures, and let birds fly above the earth in the open firmament of heaven.

21. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind, and God saw that it was good.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth.

23. And there was evening and there was morning,

A FIFTH DAY.

24. And God said, Let the earth bring forth living creatures after their kind: cattle, and creeping things, and beasts of the earth after their kind, and it was so.

25. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind; and God saw that it was good.

Originally, when our globe was in a gaseous or molten condition, water was not one of its elements, but it was surrounded, first by an abundance of Hydrogen, which exists in large quantity around the sun (and indeed all gaseous or nebulous bodies), and distantly with Oxygen. The latter being the heavier, there was a tendency toward the planet, but the heated mass exerted a repellent force. So when the Oxygen came in contact with the Hydrogen the result was water; first a spray, but instantly transformed into steam and vapor, and gas (carbonic acid) was eventually generated, then drops, streams, torrents, and deluges poured down upon the hot, smooth surface of the earth. This produced a boiling, seething sea, throwing back steam, vapor and clouds, which by condensation was returned again and again in liquid form.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food,

30. and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning,

THE SIXTH DAY.

"The Days" are epoch-marking, rather than consecutive ones, with millions of ages intervening. As illustrations:

AMERICA'S SIX DAYS: Discovery, One Day. First Settlement, A Second Day. Quebec Taken, A Third Day. Independence Declared, A Fourth Day. Constitution Adopted, A Fifth Day. Lee's Surrender, The Sixth Day. Yet there were many other ordinary days intervening.

This process continued for ages. Imagine a million Niagaras pouring into as many Etnas, and you have a faint idea of the throes through which the earth passed. Eventually, when it had cooled so that water (both Oxygen and Hydrogen) remained on the earth, and clouds were formed by simple evaporation as now, the expanse was made which divided the waters (liquid) under it from the waters (clouds) above it.

[13] 'it was good'—'kalon'-good, beautiful, complete fitness, present perfection for specific purpose. This verdict (6 times with the recapitulatory-everything 'was very good,' v. 31) follows each stage of progress, except that of the second day. If, as science teaches, the atmosphere was heavily loaded with carbonic acid gas (13 per cent fatal to animal life, 5 to 6 per cent injurious) and very poisonous, it was 'fortunate'? the verdict is omitted here. This scripture seems scientific.

[14] V; 9—Depositions of water caused upheavals (mountains) 'dry land' to appear, water gathers in the lower place. (Notes pertain to The Mineral Kingdom only; with V. 10 plant life is introduced.)

[15] V. 14 indicates that the lights have a new function—'for signs and seasons, days and years.' The inclination of the earth to 23½ degrees came at this time, resulting in the above. Ample scientific facts support this.

[16] Vv. 15 and 16 are recapitulations. The two lights were created with the 'heavens.' Yet 'asah,' 'appoint,' 'constitute,' not 'bara,' is used.

App. A. 4.

Moore in "History of the Disciples," p. 74, says on science:

"While the early pioneers of the movement said very little about the scientific character of their plea, it is evident to the careful student of their history that the plea is scientific in a very high degree. It evidently fits in with all the known facts of nature and thus co-ordinates nature and grace, making them co-operants instead of opponents, as many did, especially in the early days of the movement. There is no necessary antagonism between science and religion, when both of these are well understood, and occupy their respectively legitimate positions. Antagonism between them is only possible where there is ignorance with respect to one or the other, or both."

App. A. 5.

On Memra-Logos read the following:

"The Chaldee-Paraphrasts, the most ancient Jewish writers extant, made use of the word Memra, which signifies the Word, in those places where Moses put the name Jehovah. And it is generally thought that under this term the Paraphrasts would intimate the Son of God, the second Person of the Trinity. Now their testimony is so much the more considerable, as having lived before Christ, they are irrefragable witnesses of the sentiments of their nation concerning this article, since their Targum, or Explication, has always been, and still is, in universal esteem among the Jews. And as they ascribe to Memra all the attributes of the Deity, it is concluded from thence that they believed the divinity of the Word.

"They say that it was Memra, or the Word, which created the world; which appeared to Moses on Mount Sinai; which gave him the law; which spoke to him face to face; which brought Israel out of Egypt; which marched before the people; which wrought all these miracles; which are recorded in the book of Exodus. It was the same Word that appeared to Abraham in the plain of Mamre; that was seen of Jacob at Bethel, to whom Jacob made his vow, and acknowledged as God. Gen., 28:20."—*Cruden.*

Plato lived from 427 to 347 B. C., and was the greatest philosopher of the age. He was an idealist—as we must be to retain courage and hope. Accordingly he taught that "Ideas are the sole realities; they are eternal and unchangeable, and existing only in heaven; the things which we *see*

in this world are mere shadows of those heavenly forms." He taught the immortality of the soul and counseled all to live justly and hold to the heavenly way, "And it shall be well with us, both in this life and in the pilgrimage of a thousand years."

"Logos," a Greek word from "lego," to speak, and means literally "a word," is traceable to Philo, a Jew and Pharisee as well as a philosopher, who was born in Alexandria about the time Jesus was born in Bethlehem. In the early part of the first century he wrote to reconcile the teaching of Plato with that of the Jewish prophets, who referred to their Messiah as the "Logos" or Word; he aimed to show that the divine revelation given to the Jews was consistent with the highest philosophy known to the ancients.

While the personality of the "logos" became more and more distinct in the later writings in the O. T., Philo identified "logos" with Plato's doctrine of the divine "nous," or mind, or reason.

Gnosticism was a combination of notions of ancient philosophy, Magian theories, Judaism and Christianity, blended with the conclusions of Plato and Philo. The destructive dogma—that Jesus was human, but not divine only as others were divine—caused, so critics say, John (about the close of the first century) to write his gospel specifically to substantiate the divinity of Jesus.

Using, in part, their own phraseology, he plunged, at the very first, into their philosophy thus: "In the beginning was the 'logos' and the 'logos' was with God, and the 'logos' was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him

was life; and the life was the light of men. And the *light shineth in darkness and the darkness apprehended* it not." John, 1: 1-5.

App. A. 6.

"On "congregation" for "church," Brother J. R. Hunt has compiled the following *facts:*

"Upon this rock I will build my congregation." Matt., 16: 18.
"Tell it unto the congregation," etc. Matt., 18: 17.

Doddridge, on Matt., 18: 17, says: "This is one of the many *scriptures* which would have been very intelligible if they had not been learnedly obscured by ingenious men, whose interest it has been to spread a cloud over them. I am more and more convinced that the *vulgar sense* of the *New Testament*—that is, the sense in which an honest man of plain sense would take it, on first reading the *original,* or any good *translation*—is almost everywhere the true general sense of any passage; though an acquaintance with *language* and *antiquity,* with an attentive meditation on the text and context, may illustrate the spirit and energy of a number of places, in a manner which could not otherwise be learned. The old English editions of 1539 and 1541 render it, *"Tell it to the congregation;"* and, I think, properly enough. It signifies, in general, *an assembly,* or a number of people *called together,* on whatever occasion, as is well known. (*Cf.* Acts, 19: 32, 38.) It is, in the New Testament, generally used, as here, for *a particular assembly.* (Acts, 14: 23; I. Cor., 4: 17; 14: 23; 16: 19), but sometimes it is used for the *whole body of Christians;* because they are now *called out from the world,* and are at last to be *gathered together* in the presence of Christ, their head (II. Thess., 2: 1), and to dwell forever with each other, and with him."

Campbell, on the same passage, observes: "I know of no way of reaching the sense of our Lord's instructions, but by understanding his words so as they must have been understood by his hearers, from the use that then prevailed. The word *ekklesia* occurs frequently in the Septuagint, and is that by which the Hebrew *kahal* is commonly translated. That word we find used in two different, but related senses, in the Old Testament. One is for a whole nation, considered as constituting one commonwealth or polity. In this sense, the people of Israel are denominated *pasa e ekklesia Israel,* and *pasa e ekklesia Oeh.* The other is for a particular *congregation* or *assembly,* either actually convened, or accustomed to convene in the same place. In this sense it was applied to those who were wont to assemble in any particu-

lar synagogue; for every synagogue had its own *ekklesia.* And, as the word *synagoge* was sometimes employed to signify, not the house, but the people, these two Greek words were often used promiscuously. Now, as the nature of the thing sufficiently shows that our Lord, in this direction, could not have used the word in the first of the two senses above given, and required that every private quarrel should be made a national affair, we are under the necessity of understanding it in the last, as regarding the particular congregation to which the parties belonged. What adds great probability to this, as Lightfoot and others have observed, is the evidence we have that the like usage actually obtained in the synagogue, and in the primitive church. Whatever foundation, therefore, there may be from those books of scripture that concern a later period, for the notion of a church representative, it would be contrary to all the rules of criticism to suppose that our Lord used this term in a sense wherein it could not then be understood by any one of his hearers; or that he would say *congregation,* for so the word literally imports, when he meant only a few heads or directors."

The term *church,* or *kirk,* is an abbreviation of the words *kuriou oikos,* the house of the Lord, and does not translate the term *ekklesia.*

Church, *Ekklesia, ekklesia,* congregation, assembly, occurs one hundred and twenty times in the sacred books. It is derived from *ekkleo,* I call out, *the called out.* Such was the assembly in the wilderness, first designated the congregation. It is an assembly of *the called,* or those who are brought together by one leader, or profession. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place. This word is applied to those in Jerusalem, Rome, Corinth, Ephesus; and, in the plural form, to the churches in Galatia, Judea, Asia, etc. (Gal., 1:2, 22; II. Cor., 8:1, 18, 23; 11:28; I. Cor., 7:17; 16:19; I. Thess., 1:4.) It is also very often applied to the whole body or aggregate of the faithful: I. Cor., 15:9; Eph., 1:22; 5:23, 24, 25, 27, 29, 32; Gal., 1:13; Phil., 3:6; Col., 1:24.

App. A. 7.

(*a*) Brother A. G. McAllister, who read this MS., questions the quotation from Drummond on p. 6, "Science cannot overthrow faith; but it shakes it." He doubts if science ever shakes faith, and he is correct if by faith he

means *the* faith which science cannot shake; but if by faith we mean an individual belief, as Drummond undoubtedly used it, then I must confess that science, at one time, did shake my faith. The FAITH is not always synonymous with *our* faith.

(*b*) Brother Ira C. Moore, who has criticised the MSS., takes exception to my statement on p. 19 as to man being a dual being, thus:

"I see you speak of man as 'a dual being.' Inasmuch as you teach the truth that there is a spirit in man which you call with Paul 'the inner man,' and say of it that 'it is renewed day by day and lives on and on and on in that higher realm from whence came Memra-Logos," I would suggest that it would be more accurate to use the word 'triune' or 'tripartite' instead of 'dual.' Man has a *soul* and *body* as well as a spirit. This is taught specifically by Paul in I. Thess., 5:23—'And may your *spirit* (pneuma, Gr.), *soul* (psuchee, Gr.) and *body* (soma, Gr.) be preserved entire, without blame, at the coming of our Lord Jesus Christ.' The *soul* is the seat of the animal passions and is intimately connected with the blood. It is not the *eternal* part of man, but it dies with his body. The *spirit* is eternal. All animals have a soul in common with man, as well as a body. Thus far man and animal are alike. But the spirit is the intelligent part of man and differentiates him from the animal."

I have been in the habit of grouping the many Scriptural and psychological components of man viz.: soul, spirit, life, heart, mind, will, intellect, conscience, inward parts, affections etc., body, tabernacle etc., under two heads—the soul or inward man, and the body or outward man.

MIRACLES.

(Lecture II.)

"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."—*John.*

"Miracles may have been said to be the great proofs of revelation to the first ages who saw them."—*Dr. Dick.*

As a logical, Scriptural sequence we must follow our first lecture with one on miracles. If we are right on miracles—what they are, their special purpose, etc.—we will be correct on many things, viz.: the theories and degrees of faith; and power to work miracles if Christians had enough faith, as we hear so often, will give place to the Scriptural teaching of the three faiths.[1]

Faith-cures, so called today, may be regarded as real, by psychonomic law, and classed with healings of suggestive therapeutics; but never as miracles.

Conversion will be preached as a turning from sin to God, as the Greek word for "convert," which is an active one, indicates.[2] It will never be considered as a miracle.

Moreover, miracles had a scientific purpose and a Scriptural one, and these coincide. There was, therefore, a place, a purpose and an age of miracles: the lack of

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[1] (a) Individual belief. Matt., 8:10-13; Mark, 11:22; Luke, 7:9; 17:5; Acts, 6:5; 11:24; Rom., 4:3, 9; 10:17; Heb., 11:6.
(b) Supernatural hold on God. Matt., 17:20-22; 21:21, 22; Mark, 11:22-24; Luke, 17:6; I. Cor., 12:9.
(c) System of faith. Acts, 5:5, 7; 13:8; 14:22; 16:5; 24:24; Rom., 16:26; Gal., 3:23-25; Eph., 4:13; I. Tim., 1:19, 20; *cf.* II. Tim., 2:17; I. Tim., 4:1; 5:8; 6:10; II. Tim., 3:8; 4:7.

[2] "epistrepho"—"a turning" is used in the following: Isa., 6:9, 10; Matt., 13, 15; 18:3; Luke, 22:61; Acts, 3:19; 26:18-20; 28:27.

miracles today is because the world has passed out of the age where miracles obtained, and because their purpose had been accomplished, not for the lack of faith.

I shall not say whether Jesus wrought 36 or 37 miracles, but refer you to the words of John, that Jesus did many other signs not in John's record: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written."[3]

What Is a Miracle? Definitions.

It is important that we define a miracle, else how can we talk intelligently on our present theme?[4] Hume, the skeptic, in his essay on miracles, writes: "A miracle may be accurately defined as a transgression of the law of nature by a particular volition of Deity or the interposition of some invisible agent." Blake affirms, "Miracles" are the interference of divine power with the usual working of the laws of the created universe, causing results in nature which otherwise would not take place," and "Miracles are wrought by the intervention of divine power."

These men in using the words, "transgression," "interposition," "interference" and "intervention" convey the idea that a miracle is unnatural, or rather anti-natural, or a violation of law which hardly suits the Christian legalist.

Young, in Bible Studies, with Cruden, says: "A miracle is an act which none but God can do;" yet God does some things that are not miracles.

It has been intimated by some "Higher Critics" that miracles so called are no more than natural acts misunderstood. Accordingly they "explain away" most of the

[3] John, 20:30, 31; 21:25.
[4] App. B. 1. Definitions of "Miracles" by Trench.

miracles. Take, for instance, Jesus feeding the thousands. They say it was the oriental custom to provide a lunch for the journey, hence the Lord forbade the twelve carrying a wallet, "for the laborer is worthy of his food."[5] These thousands who had followed Jesus or came from the cities around had provided things to eat for the journey. So when Jesus commanded them to sit on the grass, He returned thanks, and this reminded them of their lunch, which in the excitement they had forgotten. Reaching into their wallets, they took therefrom their lunches and began to eat. Years after, the traditional story appeared in the records as a miracle. The plain statement of their exposition (?) compared with the Scriptures is sufficient refutation.[6]

Jesus, they explain, did not really walk on the water, but on the beach, and to the disciples out in the boat, and through the twilight, He appeared as walking to them, whereas they drifted to Him. Again, I refer you to the Scriptural stories as against this form of skepticism.[7]

In harmony with this rationalistic explication of Christ's miracles, Matthew says: "If those higher laws and forces were to be brought within range of our observation, as they are now known to us only through the evidence of witnesses, prophecy, like miracles, might cease to be supernatural and be recognized as perfectly ascertained power. And it may be that some day we shall be able to look upon the miracles and prophecy as not supernatural at all, but the most natural things in the world," but with me that day has not come.[8]

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[5] Matt., 10: 5, 10.

[6] Feeding 5,000. Matt., 14: 13-21; Mark, 8: 1-9; Luke, 9:12-17; John, 6: 1-14; 4,000. Matt., 15: 29-39; Mark, 6: 32-44.

[7] Matt., 15: 22, 23; Mark, 6: 45-51; John, 6: 16-20.

[8] "Witness of The World to Christ."

Miracles—Mysteries—Magic.

Miracles, some say, are mysterious and incomprehensible acts which, to say the least, mystifies rather than defines. To illustrate: I saw a French magician stand on the edge of the stage and from his empty hands there dropped flags of all nations. Gathering these in his hands, he transformed them into a beautiful "Old Glory" while the band played "The Star-Spangled Banner." Many declared it was nothing short of a miracle, but it wasn't. It was magic.

To make the matter more impressive, here are two long envelopes, open at the end, and marked No. 1 and No. 2, respectively. I insert this magic wand into each to show that they are empty. We take No. 1 and seal the empty envelope and put the wand in No. 2 and seal it securely, thus (seals with a "sticker"). By transitional magic I transfer the wand from No. 2 into No. 1, though the envelopes are ten or twelve feet apart. To prove that No. 2 is now empty, I double it up, thus. We unseal the empty envelope No. 1 and find that the wand has found its way out of No. 2, before your very eyes but invisibly across and into No. 1. It's mysterious, to be sure, but it is not a miracle. I am trying to teach that mysteries are not miracles.

From these empty hands I produce a red handkerchief, following with a white one, and lastly the blue—all the colors of the flag. We tie the corners together, thus, and by a gentle wave of the hands the red, white and blue are instantly transformed into "Old Glory" (the three handkerchiefs disappear and a flag appears instead).

As a further illustration that mysterious acts are not miracles, here are two small paper boxes. No. 1, as you see (opens it), has three corks in it, and No. 2 has six

corks (a spectator looks in the boxes). We wrap each box in handkerchiefs and place them so—ten or fifteen feet apart. Now, by this wand, I "take" three corks out of No. 2 (leaving only three in it) and transfer them invisibly over to No. 1. (Opening the boxes, it was found that No. 1 had six and No. 2 only three.)

Here the speaker showed in his hands a single red ball, which he multiplied into two or three, forced one through his hand, "vanished" another, etc.

The Inexplicable in Nature.

There are many things in nature which we cannot explain very clearly; yet they are not miracles. Two rose-bushes are growing side by side; both drink up the same carbonic acid (and some oxygen at night), one bears a red rose and the other a white one. Can you explain the difference? Their respective bioplasms, you say. True, but who has or can define and explain bioplasms? Yonder in a fields is a pig, a goose and a sheep. They eat about the same food and breathe the same air, but the pig grows bristles, the goose feathers and the sheep wool; and you never saw a pig grow feathers, or a goose grow wool.

I can't understand how a red cow that eats green grass gives white milk which makes yellow butter.

Can you explain how the "cat came back"? She was put in a sack, kept ignorant of the direction she was being taken, so it was impossible for her to count the telephone poles or mark the farm houses. Turned out in the cold two or three miles from home and in a strange land, Puss stretched up her head, reconnoitered a moment and beat us boys back home—and mother licked us, for she didn't believe we took the cat away at all.

Some hunters from Indiana went to Upper Michigan. They took a boat out of Chicago in the evening for Frankfort, and thus were out of sight of land most of the night. As they were nearing Frankfort about 10 A. M. the next day, one of the dogs leaped overboard, swam to shore, and two days later reached his home in old Indiana, having traveled at least 300 miles.

Bettix reports that "a turtle which had been caught in the Pacific Ocean and branded with the ship's mark was thrown overboard as ill and, therefore, not esculent, into the English Channel, and was fished up again in the Pacific Ocean three years later. How did the creature find its way those thousands of miles through the dark depths of the ocean and round Cape Horn, or if by the shorter route, through the Strait of Gibraltar, Mediterranean, Suez Canal and Red Sea? That turtle traversed 4,000 miles or more, and averaged, at least, five miles a day, Sunday included. How do we account for such? Surely a scientist like Bettix would not give this if not fully authenticated. He states that "Pigeons were taken in a basket from Belgium to Spain, and there set at liberty *after five years*—were back in Brussels within a few hours. A dog, too, has been known to follow the track of his master after the lapse of three months from Russia to France, over rivers and mountains, without being led astray on any other trail. The sense of smell has nothing to do with it."[9] Spallanzani tells of "bats blind from excess of light, which fly about in a room across which wires with bells attached have been stretched, at a tremendous speed for hours together without once coming into collision with the wires."

And just the other day a brother—in full fellowship

[9] Science and Christianity, p. 200.

in the Church, too—told me that his wife had a large wart on her finger and went to an old man, who gave her a penny and said, "That wart will come off when you won't know it," and it was so. I can't understand.

(Here the speaker used the magnet to show the mystery of magnetism, which, though inexplicable, is not a miracle.)

Unaccountable Phenomena.

So many people, when confronted with unaccountable phenomena, jump to the conclusion that they are miracles. "It was a miracle that they did not all get killed; he killed the engine just as the train whizzed by and the front of the auto was only about two feet from the railroad track." Are such escapes miracles?

I read in the newspaper this: "Until war ceases, which will be the greatest miracle of all, it will always be the exhibition ground of miracles. How can a bullet puncture a man's coat behind and before, or pierce his boot and sock and be gravely shaken out of both without wounding him? And what mysterious channel does this human body contain which leads a bullet dexterously around the heart, a hair's breadth from the seat of life, yet never rending it?—a phenomenon vouched for by more than one army surgeon. Shells have burst thunderously between the very legs of soldiers and left them still soldiers. In fact, a history of the escapes in war would be wild reading even after a course of Munchausen."

There are two errors in the above: First, "the greatest miracles when war ceases," which leads me to say, though diverging, that when the world is "safe for democracy"—I don't mean an autocratic, quasi-democracy, in which plutocracy rules, such as they have in Germany, but a democ-

racy by the people, for the people, and of the people—which means intrinsically that the people who suffer because of war shall have a constitutional right to vote, whether the government declares war or not. Thus the controlling power will be with the people, where it belongs, rather than with the stipendary and monetary representatives of BIG BUSINESS, munition makers, food speculators and salary grabbers, as in England and Austria. War will cease then by law—the voice of the people—and it won't be a miracle, either.[10]

The second blunder is that miracles occur on battlefields. Even if those things from the paper really happened, they were not miracles, but simply unusual.

Definitional Elucidations.

And here I give my definition, or rather elucidation of miracles. We must keep in mind the law by which also the time and manner in which a miracle is performed.

There are two kinds of law: the ordinary or common, and the extraordinary or special. Laws against theft, murder and profanity; laws as to the executing and attesting wills, enforcing contracts, etc., belong to the common.

The resolution—really law (crystalized will of the people)—declaring the colonies free was extraordinary and originative. So the act bestowing money and lands on LaFayette, or Congress appropriating funds to the World's Fair at St. Louis, or to the San Francisco sufferers, etc., were special—could not apply ordinarily.

They have a law in Ontario against running street cars

[10] "Gold and power the chief cause of war."—*Tacituc.*
"War seldom enters but where wealth allures."—*Dryden.*
"Turn which way we will, it all comes back to this: that we go to war really for the money interests of certain rich men."—*National and Social Problems,* by *Harrison,* pp. 211-212.

and local trains on the Lord's Day, but a number of the "representative" business men from Port Arthur and Ft. Williams went to Toronto and induced Parliament to grant the twin cities a special dispensation to legally (?) run their street cars in violation of this common law.

The Draft Act passed by Congress May 18, 1917, was special or temporary — that is, enacted "in view of the existing emergency,'—and automatically becomes void when the existing emergency ceases to exist.[11]

Miracles are wrought by supernatural law. To quote another, "When we speak of the supernatural, we imply that there are laws and forces which are beyond and above this generally observed order. Miracles are supernatural—beyond the observed order of things."[12]

Miracles Eliminate Time and Method.

A Scriptural illustration or two to emphasize the time and manner of the miracle-act: Take Jesus' first one—turning water into wine. Turning water into wine *per se* is NOT a miracle. Yonder is the grape-vine on the hillside. The rain descends and the roots gather up the water; the vine carries it up and out into the grape-pods, where it is retained for a few months; then the grapes are gathered and the water crushed out from which the wine is made. This is not a miracle, as it takes time to do it, and the manner of the act is not as when Jesus turned water into wine. In the record we find that the wedding feasters ran out of wine. Jesus had them refill the water pots. He turned that water into wine—eliminating months of time, disregarding nature's method and means.[13]

[11] App. B. 2 has some extracts from the law on this point.
[12] "Witness of the World."
[13] John, 2; 1-11.

Stilling the tempest is not a miracle. The storm strikes the vessel in mid-Atlantic; the passengers are frightened and complain to the captain, who assures them that all will be well; and it is so, for within forty-eight hours the sea is comparatively calm. A boat on Lake Galilee carrying the Man of Galilee and a few Galilean fishermen was tempest-tossed on a billowy sea. As a mother coos her baby to sleep, Jesus gathered the waves in His arms (figuratively) and said, "Peace, be still," and all was calm and serene.[14]

The immutable Jehovah who stilled the storm two thousand years ago stills it today: *then* by extraordinary law, which annuls ordinary methods and time, *now* by natural law, and it takes time.

The same is true of feeding the thousands. God feeds millions today (or rather provides the food for all—if the food speculators would let them have it), but it's by a perfectly natural law and requires time. Time and the means of production were annulled when Jesus fed the multitudes. It was a miracle.

Some of His miracles were immediate acts, which, if by natural law requires time; and some could never have been performed by natural law with all of nature's means at hand, and ample time.[15]

Nature Began With Miracles.

Our next premise is that miracles have been at the beginning of each of the kingdoms of nature, as represented on our chart.

I ask a rationalist from whence came the globe upon

[14] Matt., 8:23-27; Mark, 4:35-41; Luke, 8:22-25.
[15] For such miracles see Matt., 28:2-10; Mark, 6:48; Luke, 7:11-17; John, 11:38-44; and others.

which we live—our mineral kingdom. He replies learnedly, "The globe is a piece that fell off the sun and, by the law of evolution, evolved into its present form and condition." While there is not a known law of attraction or gravitation that would let a piece like our globe fall off the sun and stop ninety some million miles distant, and in its new orbit rotate around the sun, yet it was unquestionably a part of the universal mass, once diffused through space. But I don't argue this matter with my friend. I take him at his word and ask, "Can you tell me where the sun came from?" and he answers, "Iwis, the sun, is a collection of atoms." "Oh, I see; where did the atoms come from?" "Atoms were formed from nebula," he wisely replies. "And tell me, sir," I demanded, "the origin of the nebula." "Listen, I'll explain." I listened. "You see, one time the universe was in a gaseous condition, and this gas contained all the minerals, materials, etc., of the entire solar system. Eventually this gas spontaneously moved, and the result was the nebula. Understand?" "Yes, of course, I understand; but two more questions: How did the gas that contained all the minerals of the universe originate, and what started the stuff moving?"

My friend could not answer, but Moses has: "In the beginning God created . . . . and the Spirit of God moved upon the *face* of the water ('mahyim' = fluid, non-solid, H_2O); and that brings us back to miracles—the beginning of the mineral kingdom.

One illustration from the vegetable kingdom: how came the oak, majestic and stately, by the wayside? It came from an acorn. And from whence came the acorn? From an oak tree. But where did the first (acorn or tree) come from? From some other species. Then, tell me,

where did the other species come from—that is, where did the very first in the vegetable world come from? There is only one answer—MIRACLES, God—Created.

Mr. Pithecanthropus Erectus.

The evolutionist affirms that the one and a half billion people on the earth came from the lower animals. He goes back to, and past, the pithecanthropus erectus (the long-lost link), describes the twenty-one links in the evolutionary chain, clear down to the hypothetical amaeba. When asked where this he or she or it came from, he names the moner as the father of the amaeba and our great-great-great-etc., etc.-grandfather, or, as Haeckel says, "our most ancient ancestor."

If it be true that 2,374,827 monera could sit on the point of a needle and have plenty of playground around, we must commend Mr. Moner for the mark he has made in the world—multiplying and replenishing the earth. But, say, how did great-grandfather moner begin? By Spontaneous Generation—that is, a dead old earth generated all life. No biologist of note accepts abiogenesis: but to the contrary biogebesis—that life came from an antecedent life. Biogenesis is conceded by Bastain, Tyndall, Dallinger and Spallanzani: even Darwin and Huxley support this theory.[16]

The theory that life was showered down on this earth from another planet only leads us to ask how that life got on the other planet; if from another planet we close the cross-questions with, "How did the first life, vegetable or animal, get on the first planet or the first anything else?"

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[16] App. B. 3. Origin of Life.

Any way they fix it, the Creator and miracles must be admitted.

Religious Kingdoms Began With Miracles.

If, as Pascal says, "nature is an image of grace;" if the things that are seen are, in any sense, the image of the unseen, then I venture my next affirmation: *miracles have been at the beginning of each of the divine religious kingdoms.*

Take the Jewish Theocracy: Jehovah was cognizant of the Israelitish slaves in Egypt and their cruel treatment at the hands of the master class, and determined to deliver them and make of them a people for His name.[17] A great leader was needed: Moses was the man. An angel appeared to him in the burning bush which was not consumed. God called him: Moses hesitated. Jehovah gave him facts, commands and promises, and to confirm the call—that the All-Powerful One commanding him was able to keep His promise and enable Moses to lead the Israelites out—God did miracles at the hands of Moses. A rod was transmuted into a serpent and back into a rod. Moses' hand became leprous and clean again.

A careful study of these and all the miracles in connection with the Exodus shows that they had a triple purpose—some were signs to Moses, some to the Hebrews, and others to Pharaoh.[18]

In all these miracles the object was the confirmation of the Mosaic claims and the Jewish economy; and it was proper for Pharaoh to demand of Moses signs that his claims were true, and that he was what he claimed for

[17] Ex., 2: 23-25; 3: 7-9.
[18] Exodus, 3d and 4th chapters especially; Acts, 7: 34.

himself. It was the duty of Moses to make his claims good. He did so, for the Egyptian magicians were compelled to admit that the wonders of Moses were beyond what they did.

Closing this argument, I quote from Blake, "The miracles of Moses issued in the Jewish polity, the tricks of the Egyptian jugglers issued in nothing, the miracles of Christ issued in the Church," which leads me to our last thesis.

Church Began in Miracles.

Dr. Dick argues, "Those who witnessed the supernatural works by which the law of Moses and the gospel of Christ were confirmed were furnished with the means of being as fully assured that the revelation proceeded from God as if they had heard Him pronounce them in an audible voice." And Dr. Pond says, "The great need of miracles obviously was to attest the divine authority of the revelations which they were instructed to deliver." Matthew Henry comments, "By the extraordinary gifts the Christian Church was first founded and set up and the Scriptures written and ministry settled, by which, with the ordinary operations and influences of the Spirit, it was to be afterwards maintained and kept up."

It is fitting that we ask: "Why did Jesus and the Apostles work miracles? The answers are many.

First is the benevolent theory: that God is our Father, and we are His children. He loves us; has power to do what He wills. He wills to do for us what we cannot do for ourselves, or, as some put it, "Man's extremity is God's opportunity." He wanted His children to be happy and enjoy life to the full: hence the healings.

Accordingly they explain some of the miracles: for

instance the draughts of fish.[19] Men fished in those days for a living. To return home to wife and children without fish would mean no money from their sales and, therefore, a lack of the necessities of life. Jesus, knowing the circumstances and desirous of making burdens lighter and homes happy, wrought a miracle to this end. And so with turning the water into wine. It was at a wedding feast; wine was necessary to the evening's festivities; they ran out of wine, and Jesus loved them so that he supplied their needs, and joy and happiness continued.

There was the tree which from the road appeared to bear figs, and many passersby had turned aside to pluck the fruit, only to return with mutterings and disappointment. So Jesus, to prevent such, cursed the tree and it withered away, never again to disappoint a weary traveler.[20]

God forbade the eating of swine meat, but some of the Jews disregarded the prohibition; others kept swine to make money. Jesus impressed on them the importance of keeping the law in this respect by miraculously drowning two thousand hogs in the sea.[21]

Many of the miracles of Jesus did benefit the needy physically and, perhaps, indirectly financially, but such was not their purpose.

Commands, Promises, Penalties Spiritual.

Listen — The Higher Kingdom is, first of all, a spiritual one, with a spiritual law, spiritual commands, promises and penalties; and physical or temporal blessings are not promised in obedience to this spiritual law. And yet under

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[19] Luke, 5: 1-11; John, 21: 1-14.
[20] Matt., 21: 18-20; Mark, 11: 12-14, 20, 21.
[21] Matt., 8: 28-34; Mark, 5: 1-13; Luke, 8: 26-34.

proper economic conditions obedience to the spiritual law would mean temporal blessings indirectly.

I have heard evangelists use the miracle-stories as parabolic doctrinal teaching. From the words, "Daughter, thy faith hath made thee whole," they preached salvation by faith only; and the healing of the lame man who "leaped and praised God" proves it is Scriptural to shout when converted.[22] What would you say should I use the story of the blind man, who washed in Siloam and received his sight, as an argument for salvation by water only?

John Foster says, "A miracle is the ringing of the great bell of the universe, in order to summons men to listen to the sermon," which was hardly the real purpose of Jesus in working signs.

From Matt., 9:6, we learn that Jesus healed a man that they might know that He had power on earth to forgive sins. May I give you a few passages on this point: John, 5:36, "But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me." And in 10:37, 38 we read, "If I do not the works of my Father, believe me not. But if I do them, though you believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father." Also, 14:11 reads thus: "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." While these works may refer to his benevolent acts especially, yet his signs are not excluded.

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[22] Matt., 5:25-34; Acts, 3:1-10.

Purpose of Signs Accomplished.

That the purpose of miracles was accomplished, the following Scriptures indicate: John, 2:11 says, "This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on Him." Nicodemus confessed, "We know that thou art a teacher come from God, for no man can do these things that thou doest except God be with him." Peter on Pentecost testified thus: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by Him in the midst of you, even as ye yourselves know."[23]

Moreover, the Apostles were promised signs to confirm the word;[24] and Paul supports his apostleship accordingly: "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works."[25]

Miracles obtained until the confirmation was made, and the perfect thing had come, then passed away.[26] When was that? Bettix answers, "For those who know their Bible the era of open miracles ceased with the destruction of Jerusalem," which occurred in A. D. 70.

Our third lecture, "The Early Church," deals with the question of the passing away of miracles; and the one tomorrow night will be on "The Birth of the Kingdom."

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[23] Acts, 2:22.
[24] Mark, 16:17-20; Heb., 2:2-4.
[25] II. Cor., 12:12, *cf.* Rom., 15:19.
[26] I. Cor., 13:8-10.

APPENDICES TO LECTURE II.

App. B. 1.

"MIRACLE: Lit. *miraculum—i. e.*, a wonder-causing event, a marvel. Of the six Greek words used in the N. T. to describe the supernatural works of Christ on earth, the three most usual are applied also to those wrought by His Apostles, viz.: (1) *teras*, A. V., wonder (*always*); (2) *semeion*, A. V., sign miracle (esp. in John), etc.; (3) *dunamis*, A. V., power, miracle (esp. in Acts and Epistles), etc. (1) *Teras* (*i. e.*, 'wonder,' 'portent,' describes a miracle's startling effect, and is always accompanied by another of these words, esp. by *semeion*, to indicate the *moral intention*, the end and purpose of the wonder (*e. g.*, in A. V., 'wonders and signs,' Acts, 2:22). (2) *Semeion—i. e.*, 'a sing'—describes a miracle as ordained by God to be a mark whereby to identify the Messiah, an attestation of His teaching, an earnest of the blessings He brought, a specimen of God's methods for bringing these blessings home to man, as well as a type (or 'parable in action') of His Spiritual Gifts. (3) *Dunamis—i. e.*, 'power' (so rendered in A. V., also, generally in plural, 'mighty works')—describes a miracle as a 'new and higher force,' or *power of the world* to come (Heb., 6:5), entered upon and working in this world; an 'outcoming of the greatness' (*megaleia*, A. V., 'great things,' Luke, 1:49; Acts, 2:1), of God's power and glory inherent in Christ, and lent to His witnesses and ambassadors.

"Miracles are also described as (4) *eudoxa*, A. V., 'glorious things,' Luke, 13:17, etc.—*i. e.*, as manifestations of the glory of God, the Father and Son; (5) *paradoxa* (A. V., 'strange things;' *cf.* 'new things,' Num., 16:30)—*i. e.*, as beyond human imagination, amazing (*cf.* Luke, 5:26), and as (6) *thaumasia*, A. V., 'wonderful' (Matt., 21:15; *cf.* 9:8)—*i. e.*, astonishing, occurrences unprecedented in human experience (*cf.* Matt., 9:33), and (like *paradoxa*) ascribed to God only."—*Trench.*

The Cross-Reference Bible specifies 54 miracles in the O. T. and 50 in the N. T. Could we count those wrought by the twelve (Matt., 10:8); the seventy (Luke, 10:17); those in connection with the resurrection, appearances and ascension of Jesus; those by Stephen Acts, 6:8); by Philip Acts, 8:6, 7, 13) by disciples of Apollos (Acts, 19:6) by Paul (Acts, 28:9); by Corinthians (I. Cor., 12:10); the N. T. number would far exceed the O. T. miracles.

Of Christ's miracles 3 are recorded by Matthew *only*, 2 by Mark *only*, 7 by Luke *only* and 7 by John *only*. Three are by Matthew and Mark, 2 by Matthew and Luke, 1 by Mark and Luke, 10 by Matthew, Mark and Luke, 1 by Matthew, Mark and John. Only one (feeding the five thousand) is found in all four records. This makes 37 by Jesus.

Brother J. W. Shepherd, who read the MS. of this lecture, has sent me such a brief dissertation on "Miracles" that I include it herewith:

The Standard Dictionary says that a miracle is "An event in the natural world, but out of its established order, and possible only by the intervention and exertion of divine power; a supernatural event." In regard to this definition I would say that the exhibition of power on the part of God is not the miracle. It takes just as much power to keep in operation the laws of the universe as it required to create the world. The miracles spoken of in the Bible are not the result of the direct exercise of power by God; but the miracle consists in conferring the power upon a person, or a beast; that he or it should exercise divine power is the miracle. The miracle or sign in the days of Elijah did not consist in withholding the rain three years and six months, nor in the rain at the end; that would have been the direct power of God, but no miracle. Droughts prevail for two or three years at a time now in some sections; then the rain comes; it is no miracle. It is a sign to no one and of nothing from God. The miracle in the case of Elijah was in making the rain subject to Elijah's will, or in enabling him to tell the time of the beginning and the end of the drought. This was contrary to the usual order; it was transferring divine knowledge and power to Elijah; it was a sign from God that He was with Elijah, that Elijah spoke His words and that Elijah's words were clothed with the authority of God. The contest between Elijah and the prophets was: Which was the God that controls and directs the forces of nature? Who caused the rain to be withheld? Who could bring fire by the force of His will and burn the sacrifices? Who could enable His servant to order the rain at his will and bring it at his word? Some power or God in nature could do these things; which God had the power—God or Baal? The one that could do this was the one that Israel should serve. Fire comes down from heaven in the form of lightning and consumes things; there is no miracle in this. Fire will burn flesh; there is no miracle in this; but that it

should come at the petition of Elijah constituted the miracle and was a sign that the God of Elijah was the God that directs and controls the elements and forces of Nature, and, as such, must be the true God; and that Elijah was His approved servant and prophet, and that, as such, the people should hearken to and obey him. In doing this they were obeying God.

On page 12 of your manuscript you refer to the miracles in connection with the work of Moses, and it might be further said: The revelation at Sinai was preceded by miracles, wonders and signs wrought to prove that Moses was a chosen and authorized mouthpiece of God and that what he should speak was the will of God. This truth, first of all, had to be proved to Moses himself. An influence might come upon him and he not know whether it was from God or some other being. The bush that burned, but was not consumed, together with the voice of God speaking to Moses, was intended to convince Moses that the God of Israel was the God that created and rules the universe and that he had chosen and would guide him in delivering Israel. Other miracles were wrought to convince the children of Israel, and others still to convince Pharaoh and the Egyptians that God was with Moses. All the testimony given to convince others strengthened the faith of Moses in the presence of God to guide him. His faith needed to be strengthened continually, as difficulties multiplied and the faith of Israel in him would wane.

When the time for giving the law came, manifestations of power were made to and through Moses and before the whole people to satisfy them that God was present delivering the law to Moses and for the people. Miracles, or signs, continued until the mission of Moses was completely established and Israel was established in the land of Canaan.

App. B. 2.

In the "Act to authorize the President to increase *temporarily* the military establishment of the United States," the expression *"existing emergency,"* or *"present emergency,"* occurs ten times in the bill, and once it is *"during the present war."* It may be well to emphasize that in Section 1 we read, "any or all members of the National Guard and the National Guard Reserves, and said members so drafted into the military service of the United States, shall serve therein for the period of the *existing emergency*

unless sooner discharged," and of the voluntary enlistments in the Regular Army, Section 7 has, "and such enlistments shall be for the *period of the emergency* unless sooner discharged." Again, "All persons who have enlisted since April 1, 1917, either in the Regular Army or in the National Guard, and all persons who have enlisted in the National Guard since June 3, 1917, upon their application shall be discharged upon the termination of *the existing emergency.*"

In view of the gathering suspicion that this law is one of many to fasten on America a distasteful and undemocratic militarism, it is hoped that the voters will remind the law-makers that this law must be repealed *when the present emergency* shall have passed—if not sooner, and that the people act against any unnecessary delays (such as the Congressional investigation revealed) in the present emergency, and against a prolongation of the emergency for plutocratic purposes.

(Free and full expression by "press and speech" are forbidden by the Espionage Law passed June 15, 1917, and other rulings.)

App. B. 3.—Origin of Life. Theories.

1. *Importation.*—Life-germs were imported from other worlds to earth.

Lord Kelvin took this position and Bettix asked, "How did the life-germs originate on other planets; and why do not germs of new and wonderful organisms still fall upon the earth from the other spheres?"

Spiller argues, "The dust of infusoria cannot be transported from one world to another. Meteorites could not carry organic life, because they are in a glowing state in the atmosphere."

2. *Abiogensis* — the generation of living from non-living matter; that a dead old globe generated life," a belief, *now abandoned,* that various organisms commonly found developed in putrid organic matter arose spontaneously from it." (*Webster's International.*) You note that Webster says "a belief *now abandoned,*" which, to give the full story, means that Dr. Bastian and others who affirmed from experiments that dead matter did generate life, afterwards experimented more carefully and were compelled to reverse their conclusion, though they wanted it otherwise; and Drummond, speaking for all, said, "so far as science can settle anything, this question is settled. The attempt to get the living out of the dead has failed. Spontaneous generation has had to be given up." Tyndall, Liebig, Pasteur and others finally banished the dogma from science.

3. *Biogensis.* — Life comes from life. Huxley announced, "Biogenesis is victorious along the whole line, and no testimony exists to prove that life in our day has ever appeared independently of antecedent life." Drummond affirms ,"It is now recognized on every hand that life can only come from the touch of life." "All really scientific experience tells us that life can be produced from a living antecedent only." (*Unseen Universe,* p. 229.)

4. *The hypothesis* that "life was inherent in the primitive nebulosity under the form of hydrogen atoms," or places "the origin of life in the womb of the primal nebula in space" (Zacharias), does not deserve discussion, but is delegated to the category of cabalism.

THE BIRTH OF THE KINGDOM.

(Lecture III.)

"For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."—*Paul.*

"Whence, but from heaven, could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths." —*Dryden.*

I have read for our edification Dan., 2:31-45, which depicts the four world kingdoms (the Babylonian, Medo-Persian, Macedonian and Roman); the diversified kingdoms represented by the feet of Nebuchadnezzar's image, and the kingdom of God represented by the stone from the mountain.

While our theme—The Birth of the Kingdom—has to do, for the most part, with the *starting* of the stone (the kingdom of Christ) in the days of the Roman rulers, not the *smiting* of the diversified kingdoms, yet we may find it convenient to consider the same in connection with our chart on the kingdoms of this world.[1]

Starting of Stone-Kingdom.

We want in this lecture tonight to point out the beginning of the kingdom of Christ.

There are many opinions as to when and where it began, and each supports a doctrinal dogma. For instance, the theory that the church began before the foundation of the world is intended to support the dogma of predestination and election; for if God, before the foundation of the world,

[1] See Chart 4 in App. C. 4.

predestinated a certain number to salvation, then those thus predestinated constituted the *first* church.

McMahan says, "The church is not a human institution of recent origin grown out of the current necessities of man and organized for the accomplishment of temporary ends, but it is as ancient as the family of Adam."[2] Should one ask him for proof, I presume he would read Gen., 3:15: the seed of the woman "shall bruise thy head, and thou shalt bruise his heel," in connection with Rom., 16:20, and Gal., 4:4, and make it the gospel (in promise); and that the embryonic church really began with the promise—that the bruising of the serpent's head refers to the work of Christ through the church.

Those who teach that the church began in the days of Abraham affirm that the Abrahamic covenant, unlike the Mosaic, is an everlasting covenant, and therefore binding on us today. This covenant includes infants (males only, they admit when pressed with Gen., 17:10-14); and that circumcision was a mark or seal, and a type of baptism; and they quote Scripture to this end, thereby bringing infant baptism down to date.[3]

Others come a little nearer the Scriptural starting point by teaching that the church began in the days of John the Baptist, and this to support the doctrine that repentance and not baptism is "for the remission of sins." They, too, cite Scripture for their purpose; Mark, 1:4 is one, "John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins." They make *repentance* the antecedent of the clause, "unto remission of sins," and baptism is a fruit of the repentance.

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[2] Young Church Member, p. 10.
[3] Rom., 2:29; 15:8; I. Cor., 7:19; Col., 2:11, 12.

We are not arguing against these hackneyed tenets, but simply stating them briefly, inasmuch as hard-pressed theologians have made them correlative with the beginning of the church.

Opinions and Scriptural Truths.

And here I venture my opinion on this question. "Do I have opinions?" Sure I do—an open confession is good for the soul. Most people have opinions. He who never has an opinion (it's always the infallible truth, to hear him talk) is sure to be egotistical, and really more opinionated—to use an obsolete word—than his fellows. Show me a man who has not opinions—on the Bible, religion, politics, war or something—and I'll show you one who is a mental dwarf and at an intellectual standstill.

My opinion is: that the kingdom of God—the church of Jesus Christ—began on the first Pentecost after the resurrection of Jesus, in the city of Jerusalem. I shall try to substantiate that opinion by the truth, or, better, show it to be the truth. So hear me patiently while I try.

It is consequential that the sailor know the exact latitude and longitude of the port of embarkation to make a sure voyage. The surveyor must locate the corner-stone before he can run a true line. It is far more important that we ascertain whether the Church started in New York State, Boston, Chicago, London, Geneva, Oxford, Rome, Jerusalem, the wilderness of Judea, the Garden of Eden, or in a pre-mundane heaven.

Coming now to the evidence in support of my position, let me read you what men—smart men—say as to when and where the church started. First, let me say by way of explanation that this which I am about to read is a

compilation through many years. In my filing case are three hundred files systematically marked. If in my reading I found something on the Church or kingdom, I dropped a reference card into the proper file. After a time I emptied out these cards and copied from the books, papers, etc., to which they referred. In this way I gathered valuable material—and this, too, which I now read as it appeared in *The Christian Leader* some time ago.

What Men Say.

1. In "Bible Studies," p. 85, under the heading, "History of the Church," the author, A. E. Dunning, says: "It was formed within the bounds of Judaism. Its birthday was Pentecost. The first act in founding the Church was the gift of the Holy Spirit to believers, which had been promised them by Christ."

2. In "Progress and Doctrine," we read, p. 115: "The day of Pentecost is the opening of the second period of the N. T. dispensation. It stands alone as does the day which now we call Christmas; the one the birthday of the Lord, the other the birthday of His Church; the one proclaimed by praises sung by hosts in heaven, the other by praises uttered in the various tongues of earth."

3. In "Smith's Bible Dictionary," under "Church," we read: "The day of Pentecost is the birthday of the Church. The Spirit, who was then sent by the Son from the Father, and rested on each of the disciples, combined them once more into a whole; combined them as they never had before been combined, by an external and spiritual bond of cohesion. Before, they had been individual followers of Jesus; now they become his mystical body animated by his Spirit."

Again: "The example of the mother Church of Jerusalem was again followed by the Pauline churches."

4. Conybeare and Howson, "Life and Epistles of Saint Paul," pp. 60 and 62: "First the Gospel was preached in the city of Jerusalem and the number of those who believed gradually rose from 120 to 5,000. . . . . Looking back from our point of view upon the community at Jerusalem, we see in it the beginning of that society, the Church, which has continued to our own time, distinct both from Jews and heathens."

5. S. V. Robinson, in "Physicians' Notes on Apostolic Times," p. 4: "So in like humble and almost insignificant beginnings did the Christian faith take its rise among the Judean hills. Its infantile struggles in a second-story room in an eastern city are set before us."

On p. 29: "The birth of the Church occurred on the day of Pentecost, which earliest Christian traditions place on Sunday."

"As the beginning of our Lord's public ministry was signalized by the baptism of the Holy Spirit, so the Church at her entrance on her public career received the like precious baptism, this new creation reminding us of the first creation when that same blessed Spirit brooded upon chaos and transformed it into order and beauty."

6. On p. 14 of "Studies in Acts," by B. B. Loomis, he speaks of the "Pentecost Church as the infant Church," and on pp. 21 and 22: "The Church grew from a little body of Jewish disciples in and about the city of Jerusalem to a Church for all the nations and all the world. Therefore it begins at Jerusalem and ends at Rome, the capital of the world."

"Pentecost, with its wondrous effusion of the Holy

Spirit, was the inaugural day of Christ's Church on earth."

And on p. 26 he says: "The Pentecostal Church was the mother and in its spirituality the type of all succeeding churches of Jesus Christ."

On pp. 50 and 52 he refers to "The Jerusalem Church, the mother Church, . . . original Church, was the Jerusalem, the Pentecostal, Church."

7. Sheridan, in "Talks to Probationers," says, p. 8: "Jerusalem at first was the center. Like rays from a central sun the Gospel heralds poured forth from the city where Christ had died, risen and ascended on high, and where they had received the Pentecostal anointing of the Holy Spirit." He also spoke of the "infant Church."

8. James Stalker, of Scotland, in "Life of Saint Paul," p. 34, writes: "Christianity was as yet only two or three years old and was growing very quietly in Jerusalem. Although those who had heard it preached at Pentecost had carried the news of it to their homes in many quarters, its public representation had not yet left the city of its birth."

9. D. S. Gregory, in "School of Bible Study," for *Homiletic Review* of March, 1897, p. 267, in giving the Plan of Acts, uses the expressions, "Planting of the Church in Jerusalem," "Founding of the Church at Pentecost," "Jerusalem as the center."

10. H. H. Hawes, a Presbyterian minister, preached, as reported in the October number of *The Preacher's Helper,* in 1895, that "Pentecost was the birthday of the Church."

11. R. N. Van Doren, a Baptist minister at Port Huron, Mich., a few years ago referred to his visit to the Jerusalem monastery thus: "Around this retreat cluster

many historical associations. The mind wanders back to the 'upper room' (Acts, 1:13) in Jerusalem, the first Pentecost, the mother Church of Christendom."

12. F. O. Sacken, Congregationalist, preached a sermon at Jamesport, N. J., some time since, and, referring to Pentecost, said: "This is the birthday of the Church."

13. Old Tacitus, making records of public events, gives some information concerning the origin of that new religion, which he says was in Judea.

Here are a baker's dozen who have said something that looks like the Church started in Jerusalem, and on the Pentecost following the death of Jesus; and remember, too, brethren, that not a mother's son of these belonged to the Church of Christ.

Here are all of these men—scholars, writers, men of note—who state that the Church began in Jerusalem on Pentecost, and what shall we say? Oh, I know what some of you say, or would say if you had the floor. You're thinking: what do we care about what those men say? We want what the Book says; give us the Scriptures. Then "to the law and to the testimony" we go.

What the Book Says.

You see on the chart that about 735 B. C., Isaiah prophesied thus: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted about the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and

the word of Jehovah from Jerusalem." This is from Isa., 2:2,3; and in 62:1 we read: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth."

Am I correct in saying that these prophecies refer to the establishment of the Church in Jerusalem? Let me read the comments of Matthew Henry: "This sermon begins with the prophecy relating to the last days of the Messiah, when His kingdom should be set up in the world, at the latter end of the Mosaic economy. In the last days of the earthly Jerusalem, just before the destruction of it, this heavenly Jerusalem should be erected. (Heb., 12:12, and Gal., 4:26). Note: Gospel times are in the last days. Out of Zion shall go forth the law, the New Testament law, the law of Christ. As of old the law of Moses from Sinai, even the word of the Lord from Jerusalem.

Contemporary with Isaiah, or perhaps a little later, Micah repeated this prophecy almost verbatim;[4] and Henry comments as follows: "It was in Jerusalem that Christ preached and wrought miracles. There he died, rose again and ascended; there the spirit was poured out, and those that were to preach repentance and remission of sins to all nations were ordered to begin at Jerusalem, so that from thence flowed the streams that were to water the desert world. That there shall be a church of God set up in the world after the defection and destruction of the Jewish Church, and this is in the last days—that is, as some rabbis themselves acknowledge, in the day of the Messiah."

[4] Mic., 4:1, 2.

Jeremiah and Daniel Attest.

Contemporary with Ezekiel, Zephaniah and Habakkuk are two prophets, from whom I quote at length—Jeremiah and Daniel. Let us remember that Nebuchadnezzar made three incursions into Judah: the first in 606, when the theocracy was subjected to Babylonia, and Daniel with others carried to Babylon. The second was in 598, when Ezekiel and others were taken captive to the banks of the Chebar in Babylonia. The third was in 588, when Jeremiah was liberated from the Jerusalem prison by Nebuzaradan, captain of the Babylonian army, whom Nebuchadnezzar specially charged to provide for the prophet and follow his counsel. Jeremiah was given the privilege of going to Babylon or remaining with his countrymen, some of whom had resented his predictions by imprisoning him. It is needless to say Jeremiah chose the latter.

We can not take time to consider his prophecies as to the captivity and return of the Jews, the future decay of Babylon, his survey and the fall of many nations, the brighter days to come; but we do want to read one passage as to the abrogation of the law and the institution of a spiritual worship.

So we turn to Jer., 31: 31-33: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their

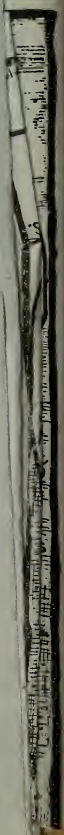
inward parts, and in their heart will I write it; and I will be their God and they shall be my people."

Not only do Jamieson, Faussett and Brown, Matthew Henry, and other commentators interpret this as referring to the future kingdom, but Paul also in the 8th of Hebrews quotes this very prophecy and argues that it was fulfilled in Christ. You will note that the future tense is used in these Scriptures, showing that they pertained to the future.

We now come to Daniel, the second chapter, a prophecy uttered about 603 B. C., and climaxes with the Kingdom of God. To expedite matters, we epitomize from Brents: "During the time the Jews were held captive by Nebuchadnezzar, king of Babylon, God made known to him, in a dream—which was interpreted by Daniel, one of the Jewish captives—certain great national changes that were to take place, in which were foretold the destruction of his own government and three others, which were to consecutively arise after it; and finally the establishment of the kingdom of God, which was never to be destroyed, but was to fill the whole earth and stand forever. As these kingdoms were to succeed each other in regular chronological order, we have only to follow them up and see the rise and fall of each, noting carefully the dates as we proceed, in order to see when God established His Kingdom."[5]

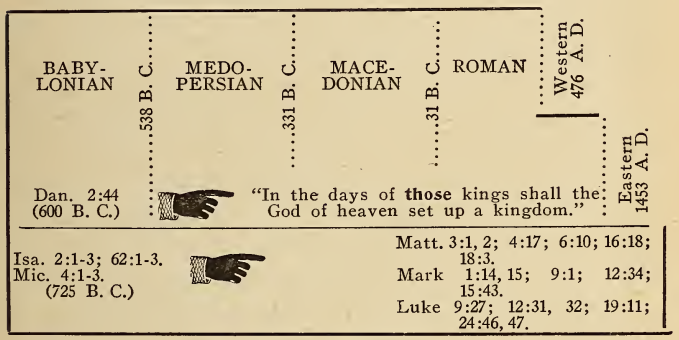
To steer clear of reckless speculation or fantastic guessing—of which I fear too many are guilty—we emphasize on Chart No. 3 (p. 81) those facts only which surely pertain to the four world powers, the divisions and the Kingdom of God: and all this is gathered from the second and seventh chapters of Daniel, which were written in Chaldee, for a specific purpose, as we shall see. The eighth

[5] Gospel Plan of Salvation, p. 151.



chapter, however, the vision of which came fifty years after Nebuchadnezzar's dream (*i. e.*, 553 B. C.) pertains to two world powers only; and the persecution of the Jews under Antiochus was, with the rest of Daniel, written in Hebrew.[6]

The World Kingdoms.



(SEE CHART 3-A)

World Kingdoms vs. God's Kingdoms.

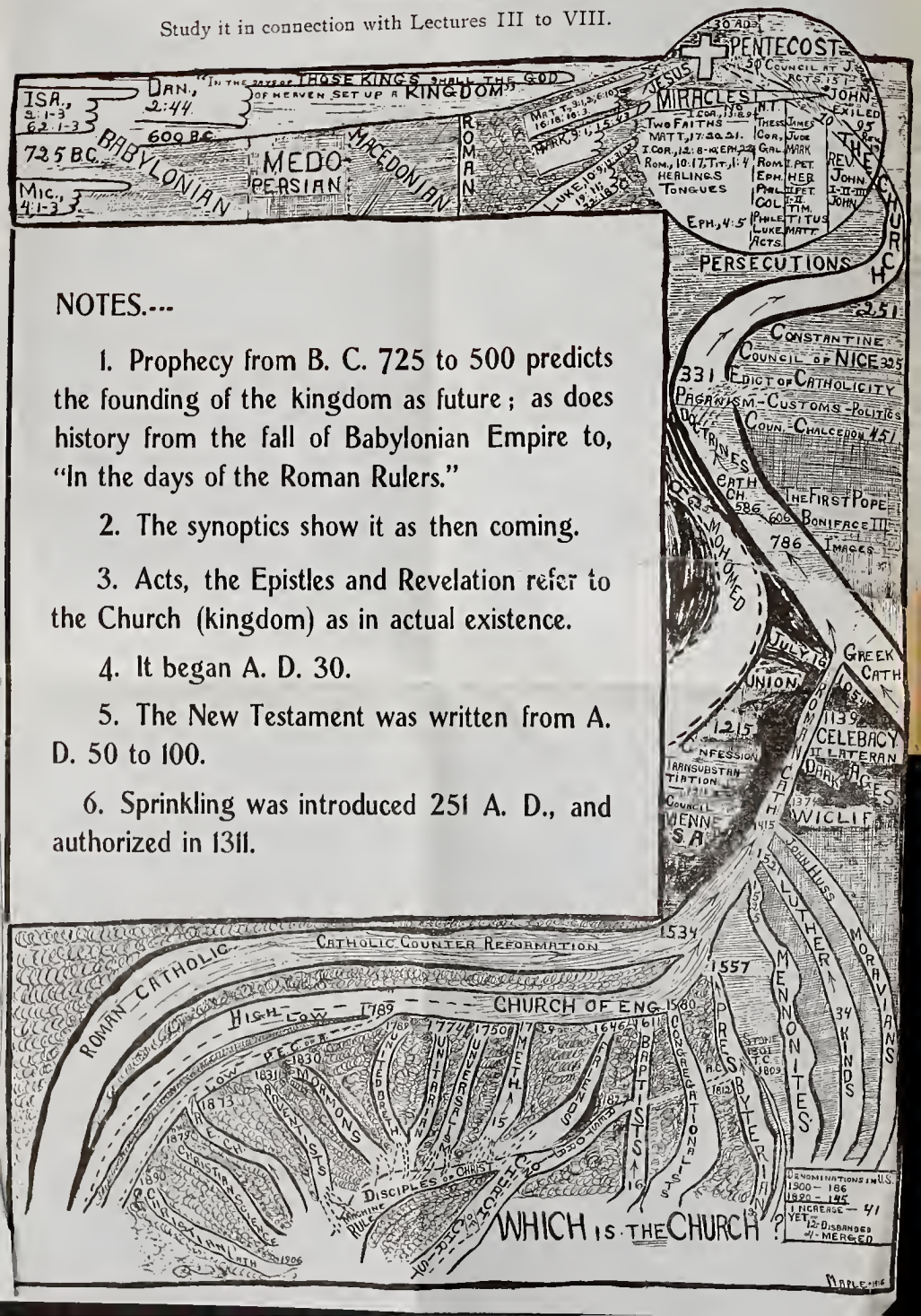
The head of gold in Nebuchadnezzar's image represented, according to Daniel's interpretation, the Babylonian Empire which ended in 538 B. C., when it was overthrown by Cyrus, King of Persia, and Darius, King of Media, who were kinsmen. The name of the Babylonian Empire was, therefore, changed to the Medo-Persian kingdom, represented by the silver breast and arms of the image. The second world power began in 538 B. C., and was overthrown by Alexander, king of Macedon, in 331 B. C., when the government was re-named the Macedonian Kingdom.

[6] Jamieson, Faussett and Brown: "Daniel marks the division by writing the first part in Chaldee; and the second and introduction in Hebrew; the former, referring to the powers of the world, in the language of the then dominant world-power under which he lived. The latter relating to the people of God in their own language."

MAPLE'S Historical and Scriptural CHART

(A Miniature Reproduction)

Study it in connection with Lectures III to VIII.



NOTES.---

1. Prophecy from B. C. 725 to 500 predicts the founding of the kingdom as future; as does history from the fall of Babylonian Empire to, "In the days of the Roman Rulers."

2. The synoptics show it as then coming.

3. Acts, the Epistles and Revelation refer to the Church (kingdom) as in actual existence.

4. It began A. D. 30.

5. The New Testament was written from A. D. 50 to 100.

6. Sprinkling was introduced 251 A. D., and authorized in 1311.

We do not learn from the 2d of Daniel that either the Medo-Persian or Macedonian kingdoms would be divided, though we read that the Roman, or fourth, "shall be a divided kingdom."

In Dan., 5:28 and 8:6, 20 (later prophecies) the Medo-Persian is represented as a bicephalous kingdom; and in Dan., 8:8, 22 it was predicted that the Macedonian would eventually become quaternary.

There is some difference of opinion as to just when the Macedonian Monarchy—represented by the brass—ended and the Roman Empire began. Our Advent friends give 168 B. C.,[7] while J. A. Battenfield says 67 B. C.[8] There is absolutely no historical evidence that Battenfield is correct and little for the Advent date; yet I presume these dates jibe the better with their prophetic plans.

In view of all the data I have gathered,[9] I conclude with Brents and others that the divisions of the Macedonian Monarchy merged into the Roman Empire—the iron-clay kingdom—which began 31 B. C., divided in 395 A. D. into the Western and Eastern Empires. The former fell in 476, the latter in 1453.

Without going into a minute application of the Scriptures to each of these governments, it is sufficient for our present purpose to show, as we think we have done, that these governments did, in their order, overthrow and succeed each other. Then, as they are numbered, first, second, third and fourth in the interpretation given by Daniel, it is certain that they; following in that numerical order, and each one consuming its predecessor, are the kingdoms indicated.

[7] Bible Footlights.
[8] "The Great Demonstration" also gives 328 B. C. as date when Medo-Persian fell. [9] App. C. 3.

As Daniel declared, "In the days of those kings," meaning beyond doubt the Roman rulers, whether they began in 168, 67, or 31 B. C. (the exact date is not essential to my argument), "the God of heaven shall set up a kingdom." We must find the setting up of this kingdom, within the limits of those Roman rulers—that is, not farther back than 31 B. C. and not later at the most than 1453 A. D. This prophecy annihilates the theories that the kingdom began before the foundation of the world, or with Adam, or in the days of Abraham; it must begin "in the days of those kings"—some time.

Inasmuch as Daniel prophesied, as I believe, from about 603 to 535 B. C. and the last of the O. T. books were written about 400 B. C., we have a period of 400 years between the Testaments, covered by history and the Apocrypha, some of which is the fulfillment of prophecy, especially Daniel's.[10] Ignorance of this, which we can not take time to consider now, has led some to misapply his predictions.

"It Is at Hand."

Passing on to, say, A. D. 26, in the territory and time of the Roman rulers,[11] we find in Matt., 3:1, 2: "And in those days cometh John the Baptist, saying, "Repent ye; for the Kingdom of heaven"—was established before the foundation of the world? In the days of Adam or Abraham? Oh, no! John did not say he was establishing the kingdom, or that it had been established, but "it is *at hand.*"

Matt., 4:17, "From that time began Jesus to preach and to say, 'Repent ye, for the kingdom of heaven' "—was

[10] App. C. 3.
[11] Luke, 3:1.

established in the wilderness by John the Baptist? No, no! Not back with Adam, or Abraham either, but Jesus said it, "is at hand." In Matt., 6: 10, Jesus taught His disciples to pray, "Thy kingdom come." It had not come at that time; and in verse 33 He commanded them, "But seek ye first his kingdom." Why seek it if it was already established and they were in it? When He sent out the twelve on the restricted commission He said, "And as ye go, preach, saying 'the kingdom of heaven is at hand.' "[12]

"Matt., 16: 18, Jesus said, "Upon this rock, *I will* build my church." I *will* build—future tense. And in verse 28 He said: "There are some of them that stand here who shall in no wise taste of death, till they see the Son of man coming in his kingdom." Again, 18: 3, to the disciples, "Except ye turn, and become as little children, ye" (ye, disciples who follow me) "shall in no wise enter into the kingdom of heaven," showing that the kingdom was then future.

We come to Mark's record. Don't get impatient or sleepy; you wanted what the Book says and I am trying to give it to you. In 1: 14, 15 Jesus preached to Jews, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." I read now 9: 1: "And he said unto them, Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." In 12: 34 Jesus consoled one by, "Thou art not far from the kingdom of God;" and 15: 43 says that at the death of Jesus "there came Joseph of Arimathaea, a councillor of honorable estate, who also himself was

[12] Matt., 10: 5.

looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus."

The testimony of Luke next: 9:27 reads, "But I tell you of a truth, There are some of them that stand here who shall in no wise taste of death, till they see the kingdom of God." When Jesus sent out the seventy He told them to preach, "The kingdom of God is come nigh unto you."[13] I read now 12:31, 32, spoken to the disciples: "Yet seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Again, in 19:11 we have, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear." What caused them to suppose that the kingdom of God was immediately to appear? "The kingdom is at hand" was in the air. At the Last Supper, in the very shadow of the cross, our Lord said, "I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come." Lastly, we read Luke, 24:46, 47, "Thus it is written that the Christ should suffer, and rise again from the dead the third day: and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

Matthew Henry comments thus: "That they must begin at Jerusalem; there they must preach their first Gospel sermon; there the Gospel Church must be first formed; there the Gospel day must dawn and thence that light shall go forth which must take hold on the ends of the earth. And why must they begin there? First, because thus it was

[13] Luke, 10:9-11.

written, and therefore it behooved them to take this method. The word of the Lord must go forth from Jerusalem (Isa., 2:3; Joel, 2:32; 3:16; Obad., 21; Zech., 14:8).

"The Gospel is a law, a law of faith; it is the word of the Lord. It went forth from Zion, where the temple was built, and from Jerusalem. Christ Himself began in Galilee (Matt., 4:23; Luke, 23:5). But when He commanded His apostles to preach the Gospel to all nations He appointed them to begin at Jerusalem (Luke, 24:47; Rom., 15:19).

"Though none of them had their home in Galilee, yet they must stay at Jerusalem, there to receive the promise of the Spirit (Acts, 1:4). And in the temple on Mount Zion they preached the Gospel. This honor was allowed to Jerusalem even after Christ was crucified there, for the sake of what it had been, and it was by this Gospel, which took rise from Jerusalem, that the Gospel Church was established on the top of the mountain. This was the rod of divine strength that was sent forth out of Zion. (Ps., 110:2.)"

The synoptics, you see, make the kingdom in the future, never in the past, as we have read. Smith's Bible Dictionary, art. Church, has thus: "From the Gospels, then, we learn that Christ was about to establish His heavenly kingdom on earth, which was to be the substitute for the Jewish Church and Kingdom, now doomed to destruction (Matt., 21:43)."

When bee hunters hear the bees they go in the direction of the sound until it seems to come from above, thence behind. Then by walking back and forth and around they locate the bee tree.

They say you can (or some, I mean) take a peach tree

limb—now don't call me an old fogy and—I am just telling what some think they can do—hold the forked limb in their hands *so,* walk slowly, saying, "H_2O, H_2O," seven times, and when they get over a vein of water, that limb will twist, and turn down, and even point back when he goes past. The point indicated is the place to get a good well. (Ira C. Moore says, "If this were true, it would pull all the peach-tree limbs off of the trees.)

The Beginning. Jerusalem, Pentecost.

These are homely illustrations of how we can locate the beginning of the kingdom or church. In other words, before the death of Jesus the kingdom is future; and after His resurrection and just before His ascension He said, as Luke tells us in Acts, 1:8: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

Thus, we see, Jerusalem is the beginning place, and the 2d of Acts shows Pentecost to have been the time of the beginning. In Acts, 11:15, Peter testifies as to what took place at the house of Cornelius thus, "And as I began to speak, the Holy Spirit fell on them, even as on us at *the beginning.*" When was that beginning? McGarvey, Knowling, Wendt, Holzmann, Howson and Spence all say it was Pentecost; and with Jerusalem the birthplace we understand why Paul in Gal., 4:26 says, "Jerusalem is our mother."

The word "kingdom" occurring at least 27 times and "church" more than 60 times after Pentecost, shows conclusively that its then existence was an actuality.[14]

[14] App. C. 1.

Our next lecture, "The Early Church," traces the Church of Christ from A. D. 30 to 331, when it became the Catholic Church.

APPENDICES TO LECTURE III.

App. C. 1.—Scriptural References on:

(*a*) THE KINGDOM.—Matt., 3:2; 4:17, 23; 5:3, 10, 19, 20; 6:10, 33; 7:21; 8:12; 9:35; 10:7; 11:11, 12; 12:28; 13:11-52; 16:18, 19, 28; 18:1, 3, 4, 23; 19:14, 24; 20:1, 21, 43; 21:31, 43; 22:2; 23:13; 24:14; 25:1, 34; 26:29; Mark, 1:14, 15, 26, 30; 4:11; 6:23; 9:1, 47; 10:14, 15, 23, 24; 11:10; 12:34; 14:25; 15:43; Luke, 1:33; 4:43; 6:20; 7:28; 8:1, 10; 9:2, 11, 27, 62; 10:9, 11; 11:2, 18, 20; 12:31, 32; 13:18, 20, 28,29; 14:15; 16:16; 17:20, 21; 18:16, 17, 24, 25, 29; 19:11; 21:31; 22:16, 18, 29, 30; 23:42, 51; John, 3:3, 5; 18:36. Acts, 1:3, 6; 8:12; 14:22; 19:8; 20:25; 28:23, 31; Rom., 14:17; I. Cor., 4:20; 6:9, 10; 15:24, 50; Gal., 5:21; Eph., 5:5; Col., 1:13; 4:11; I. Thess., 2:12; II. Thess., 1:5; II. Tim., 4:1, 18; Heb., 1:8; 12:28; James, 2:5; II. Pet., 1:11; Rev., 1:9; 11:15; 12:10.

(*b*) THE CHURCH.—Acts, 5:11; 7:38; 8:1; 9:31; 11:26; 13:1; 14:23, 27; 15:3, 22, 41; 16:5, 8; 18:17, 22; 19:37; Acts, 2:47; 8:3; 11:22; 12:1, 5; 15:4; 20:17, 28; Rom., 16:4, 15, 16, 23; I. Cor., 1:2; 4:17; 6:4; 7:17; 8:1, 16, 19, 23; 10:32; 11:8, 16, 18, 22, 28; 12:13, 28; 14:4-35; 16:1, 19; Gal., 1:13, 22; Eph., 1:22; 3:10, 21; 5:24-32; Phil., 3:6; 4:15; Col., 1:18, 24; 4:15, 16; I. Thess., 2:14; II. Thess., 1:4; I. Tim., 3:5; 5:16; Phile., 2; Heb., 2:12; 12:23; James, 5:14; I. Pet., 5:13; III. John, 6, 9, 10; Rev., 1:4, 11, 20; 2d and 3d chapters.

App. C. 2.—Kingship of Jesus.

(*a*) PROPHECIES.—Our rule as to prophecy and its fulfillment is to regard as predictive those O. T. Scriptures only which are specifically and clearly quoted or paraphrased in the N. T. as being fulfilled. This will diminish the so-called prophecies, and compel us to accept what inspired men have written, rather than what uninspired men say is prophetic. (Test Gen., 3:15; 49:10; Isa., 9:6; 32:1, etc., by this rule.)

Ps., 110:1; *cf.* Matt., 22:44; Mark, 12:36; Luke, 20:42, 43; Acts, 2:34, 35; Heb., 1:13; — Ps., 132:17; *cf.* Luke, 1:69; — Isa., 55:3; *cf.* Act, 13:34; — Jer., 23:6; Mic., 5:2; *cf.* Matt., 2:6; — Zech., 9:9; *cf.* Matt., 21:5; John, 12:15; Matt., 2:2, 6; 16:28; 25:31-34; 26:64; 27:11; Mark, 14:62; Luke, 1:32, 33; 19:38; John, 1:49; 12:13; 18:37; 19:19-22; Acts, 10:36; I. Cor., 2:8; 15:24-28; I. Tim., 6:15; Rev., 11:15; 15:3; 17:14; 19:16.

App. C. 3.

(*a*) The following throws light on the mooted question of the dates when the Macedonian rule ended and the Roman Empire began: Cassell Cyclopaedia—"Rome was founded by Romulus about 753 B. C. On its first foundation was governed by kings (753-510 B. C.); afterwards as a republic, by consuls, etc. (510-31 B. C.); and afterwards by emperors, of whom Augustus was the first (31 B. C. - A. D. 476). In the time of the emperors till Diocletian, the empire embraced nearly the whole of the then known world. It was then (A. D. 296) divided into the Western and Eastern Empires, but was reunited under Constans in 340, and again divided by Valentinian and

Valens in 364. The final division was in 395. The Western Empire fell in 476, but the Eastern Empire survived till the capture of Constantinople by the Turks in 1453."

(*b*) The following is compiled from the Historical Gazeteer in Webster's International Dictionary. (Ridpath, Scudder and Grosvenor are the historical authorities):

334—Alexander undertakes the conquest of Persia; Defeats the Persian army at the Granicus. (May.)
333—Defeats Darius near Issus. (Nov.)
332—Enters Jerusalem.
331—Overcomes the Persians at Gaugamela. Goes to Babylon, Susa and Persepales.
324—Returns to Babylon, dies there, kingdom divided among his generals.
168—Macedonia subdued by Romans under Paulus Aemilius, divided into four provinces. Constituted a Roman province governed by a pro consul. End of the Macedonian Monarchy.
148—Revolt in Macedonia.
147—Mattellus makes Macedonia a Roman Province.
31—Sept. 2, Octavianus defeated Antony and Cleopatra in the Battle of Actium.
27—Octavianus receives title of Augustus from the senate. Beginning of the Empire (sometimes dated from the Battle of Actium, 31 B. C.).

(*c*):

175—Antiochus IV. began to reign in Syria.
170—He takes Jerusalem and plunders the temple.
168—He sent Appollonius to Hellenize Jerusalem. He persecutes the Jews. Temple is defiled.
167—Jews revolt against Antiochus, under Mattathias and five sons (the Maccabees).
165—Judas Maccabee retakes Jerusalem. Purified the temple. Re-established public worship.
161—Jews made a treaty with Rome.
135—Simon Maccabee obtains recognition of the Jewish independency.

App. C. 4.

NOTE.—The *starting* of the stone-kingdom is *not* simultaneous with the *smiting*. The stone did not fill the whole earth *at once*. Jesus said, "The kingdom is like unto a

grain of mustard seed when it is *grown* it becomes a tree," or "like leaven." In other words, the kingdom must grow before it *smites* the world kingdoms. This takes time—perhaps thousands of years between the *starting* — the setting up—and the *smiting*. (See Dan., 2: 34, 45.)

How can Christ's kingdom smite other kingdoms, especially when the other kingdoms in Dan., 2: 31-45 have gone down to pathetic dust? There is only one way, and that is to smite the basic principles or doings of present-day governments, all of which pattern after Babylonia, Medo-Persia, Macedon and Rome. And when this is done, by the truth—the only way—then the *people* of the saints shall control the kingdoms, and the saints shall *receive the* kingdom.

THE EARLY CHURCH.

(Lecture IV.)

"Built upon the foundation of the Apostles and prophets, Christ Jesus himself being the chief corner stone."—*Paul.*

"The idea, underlying all, is God's gracious manifestation in the world—the kingdom of God; the meaning of all—the establishment of this kingdom upon earth."—*Edersheim.*

A retrospective view of our previous lectures may be in place as an introduction to our present theme. The first lecture emphasized the fundamental facts substantiated by science and the Scriptures; there is a Higher Kingdom—a kingdom above those of nature, a kingdom of Heaven. The second lecture showed scientifically and Scripturally that miracles were at the beginning of nature's kingdoms and God's kingdom; that after fulfilling their foundational purpose, miracles passed away. In our third we learned that the Church or kingdom of God began in Jerusalem on the first Pentecost after the resurrection of Jesus, which we place at A. D. 30—the commencement of the Early Church, the subject of our present theme.

Persecutions Predicted.

Going back to pre-Pentecostal times, we read that Jesus foretold the persecutions that would befall the Church in such memorable words as these: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake;" "If they have persecuted me they will also persecute you." And in the parable of the sower he prophesied the cause of

persecution thus: "When tribulation or persecution ariseth because of the word, straightway he stumbleth."[1]

I divert here long enough to say that when one preaches the word—the truth and nothing else—he is sure to be persecuted. Most people do not enjoy persecutions, so they let others preach the word while they enjoy sail-trimming. Few have the grit to put on the whole armor of God, and *stand*.

Jesus knew that any man who would present truth to a demoralized and dogmatized world made himself sure of severe persecutions. So, intending to send them forth into all the world to teach all things whatsoever He commanded, He forewarned them of the consequences; and in our lecture tonight we will find the first fulfillment of Christ's predictions of persecutions.

Aspect of the Primitive Church.

We want, therefore, to get a panoramic or bird's-eye view of the Church of Christ from its birth—A. D. 30 to 331, when by an edict of Constantine it took the name of Catholic Church. In enunciating that the Church began A. D. 30, I am aware that I contradict a popular idea (that it was 33 or 34) and that my dating necessitates the revising of that N. T. chronology based on the error that Jesus was baptized in A. D. 30 being about 30 years of age) and born A. D. 1.

It becomes necessary at times to reiterate the fact that the devising of the Christian era is due to a Roman monk of the sixth century, who in fixing 753 A. U. C. (Building of Rome) as the date of the birth of Jesus, made a mistake of four years at least; so that Jesus was born B. C. 4 as

[1] *cf.* Matt., 5:10, 43-45; Rom., 8:35; 12:4.
[2] App. D. 1, on Chronology.

per this count.[2] This error, "too firmly established all over Christendom to be changed," has caused much confusion in dating post-Pentecost events, and even after careful research we can only hope to be approximately correct in the dates we give.

In our tracing the Church through the first century we can notice but few of the more important issues which directly or indirectly confirm the foundation and become a part, by precept or precedent, of the primitive Church.

In the opening period of Acts we emphasize, first of all, the baptism of the Holy Spirit as a fulfillment of Jesus' promise,[3] a confirming sign; and the speaking in tongues the means through which the most people were reached by the preaching of the gospel.[4] The Jews from every nation under heaven "were confounded because that every man heard them speaking in his own language."[5] Peter preached to them the first full (should we use the descriptive *full?*) gospel sermon, with the result that they, or many of them at least, believed, and asked, "What shall we do?"—a pretty good indication that they had believed—and Peter told them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Three thousand received his word and were baptized, and were added to the nucleoid congregation.

Christian Communism.

Out of their enthusiasm to tell the story of Jesus, or because they misunderstood or misapplied or literalized,

[3] Matt., 3:11; *cf.* Acts, 1:5; Matt., 10:19, 20; Mark, 13:11; Luke, 12:11, 12; 21:14, 15; John, 7:39; 14:26, 27; 16:7, 13.
[4] App. D. 2, Gift of tongues.
[5] Read Sec. of Acts.

or took too seriously His teaching on riches,[6] or in view of His example, were ready to sacrifice everything earthly for things spiritual, they plunged into communism; and this *not* as a result of a careful consideration of the economic and social conditions and the capitalistic system under which they lived.[7] In view of the fact that others, in after years, contributed to the poor saints at Jerusalem,[8] it may be that their needy condition was caused by their communistic conception of Christ's life and teaching; and yet it may be, as some explain, that their presentiment of coming persecutions, in which all their property would be lost anyway, they felt it best to use it for the immediate good of all.

The spirit of generous self-sacrifice, their community conditions, and the beautiful charity of the opulent class toward the poor, did not exorcise the spirit of selfishness and jealousy, for we read that "there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration."[9] This led to the appointing of seven almoners, who are generally, though improperly, called deacons.[10] They were to see that equitable distribution was made to all.

The Harbingers: Stephen and Philip.

Of the seven, we mention two whose work was far-reaching. One was Stephen, full of faith, grace and power, and the Holy Spirit; "who wrought great wonders and signs among the people."

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[6] Matt., 6:24; 13:22; 19:21, 24, 29; Mark, 12:41-44; Luke, 12:13-21; 16:14-31.
[7] Acts, 2:44, 45; 4:32-35; 5:1-10.
[8] Acts, 11:29, 30; 24:17, *cf.* 20:35; Rom., 15:25-28; I. Cor., 16:1-4; II. Cor., 2:1-15; 9:1-15.
[9] Acts, 6:1.
[10] App. D. 3, Church of Christ.

If it be true that Stephen and young Saul were originally from Cilicia, and that Saul was one of those who disputed with Stephen, and was not able to withstand the wisdom and the Spirit by which Stephen spoke, we may have a hint of Saul's zeal for Jehovah and his devotion to the Mosaic law, that won for him an early place in the Jewish Sanhedrin, so that, in after years, he regrettingly said of the Christians, "when they were put to death I gave my vote against them."[11]

Moreover, if Saul heard the wonderful world-inclusive sermon of Stephen's, recorded in Acts, the seventh chapter, and saw his heaven-illumed face when they stoned him, and heard him say among other things, "Lord Jesus, receive my spirit," and kneeling down, "cried with a loud voice, Lord, lay not this sin to their charge," and then fell asleep—I'm trying to say that if Paul saw and heard all this (and the record says he was there and kept the garments of them that slew Stephen[12]), then, brethren, I think I know what Jesus meant when to Saul, on the Damascus road, He said, "In the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad."

If we are justified in painting such a background, we can the more easily refute the Arminian dogma that Saul's conviction and faith came instantaneously, at midday, by the direct operation of the Holy Spirit, on the way to Damascus, and accept Paul's own words that "belief cometh of hearing and hearing by the word of Christ"[13] as the primary and prevalent teaching of the gospel. And too, if the word of Christ preached by Stephen was, in connection with other testimony, the means of Saul's convic-

[11] Acts, 26:10.
[12] Acts, 7:55-60; 22:20.
[13] Rom., 10:17.

tion and belief in the Messiahship and Lordship of Jesus, then may we not conclude that Stephen was Paul's forerunner and prototype?

Moreover, we may conclude that the Grecian protomartyr's presentations became the basis of the Pauline preaching, and that Paul, figuratively, took up the martyr's crown (Stephen means crown), accepted his hypostasis also, and in time became the great Apostle to the Gentiles.

The other one of the seven, whose work was of great importance, was Philip, who, in the list, stands next to Stephen.[14] While Jesus commissioned the Apostles to preach the gospel, beginning at Jerusalem, He also said: "And ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."[15]

Notwithstanding the example of Jesus and this world-wide commission, they remained in Jerusalem until the tribulation that arose about Stephen, when they were scattered throughout Judea and Samaria, except the Apostles, who were specially commanded to disciple all nations, but refused to leave the word of God and serve tables.[16] And even those who were thus driven from the birth-city of the Church "spoke the word to none save only to Jews."[17]

But to Philip (perhaps a proselyte to the Jewish faith—Grecian name at least), more missionary than many hitherto, was left the task of preaching to others than the lost sheep of the house of Israel. Accordingly he "went down to the city of Samaria, and proclaimed unto them the

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[14] Acts, 6:5.
[15] Luke, 24:47; Acts, 1:8.
[16] Mark, 7:24-30; John, 4:4—; Matt., 28:19; Acts, 6:2.
[17] Acts, 8:1; 11:19.

Christ," and "when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women."[18] Then, as now, another reaped the harvest from the previous sowing of the good seed.[19] And it was Philip who turned the Ethiopian officer from the old to the new way, and thus "Ethiopia shall haste to stretch out her hands unto God," was eventually realized.[20]

About the time when Saul was on his way to Damascus to apprehend the disciples of Jesus, Philip was on the road which leads southward to Gaza, to preach Jesus to the Ethiopian. To me it is a beautiful thought that more than twenty years afterwards Paul and Philip are brought together under one roof at Caesarea, and *in the home,* for the many years past, of the Evangelist.[21]

If Stephen influenced Paul, it may be that Philip's evangelistic work was an incentive to others, especially to Peter, to mingle with and preach to others than Jerusalem Jews. The record indicates that Peter was being guided gradually toward the Gentiles.[22] The simple fact that "he abode many days in Joppa with one Simon, a tanner,"[23]—who in his business violated the rabbinic law, therefore not a good Jew—was an omen that ere long Peter would preach to the Gentiles.

The tenth and eleventh chapters of Acts narrate the conversion of Cornelius and his house and Peter's defense before the Jerusalem brethren, all of which occurred not far from A. D. 40.

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[18] Acts, 8:12.
[19] John, 4:4-30.
[20] Ps., 68:31.
[21] Acts, 8:40; 21:8.
[22] Acts, 8:14-25; 9:32-43.
[23] Acts, 9:43; 10:16.

Reverting to Paul, it is significant that he did not go to Jerusalem to the Apostles to have his call to the Apostleship confirmed, but went away into Arabia; and again returned into Damascus. Then after three years he went up to Jerusalem to visit Cephas, where he preached boldly in the name of the Lord and disputed against the Grecian Jews.[24] When these Jews were goaded by the truths as Stephen had goaded Paul by the same, they, like he when in Jerusalem last, sought to kill him; and the brethren sent him to Tarsus. This, the city of his birth, became his headquarters, from which he evangelized in Cilicia and Syria.[25]

Oh, the many questions as to his work and life in Tarsus that beg for answers! Were his parents living—was he compelled to forsake them and brothers and sisters; forsake all for Jesus? Was he instrumental in bringing some of his kinsmen into the kingdom?[26] I wish I knew. Inasmuch as we can locate only a part of the maltreatments referred to in II. Cor., 11:24-25, are we justified in concluding that some befell him in his home city and province?

Barnabas and Paul Co-Laborers.

Regardless of the different views of these things, we do know that in due time, about A. D. 43, Barnabas "went forth to Tarsus to seek for Saul, and when he found him he brought him unto Antioch."[27] It was in this cosmopolitan city, where Barnabas and Paul co-labored and taught a whole year," that the disciples were given the new name as per prophecy.[28] Hence about fourteen years

[24] Gal., 1:16-19; Acts, 9:26-30.
[25] Gal., 1:21; *cf.* Acts, 15:23, 41.
[26] Acts, 23:16-23; Rom., 16:7, 11, 21.
[27] Acts, 11:25, 26.
[28] App. D. 4.

after the Church was founded the new name was given to the disciples.

About this time the prophet Agabus signified that there would be a dearth: which came to pass in the days of Claudius. Acting on this prognostication, the Christians in Antioch sent relief to the brethren in Judea by the hand of Barnabas and Paul.[29] This was about A. D. 45 and Paul's second visit to Jerusalem after his conversion.

In A. D. 50 one of the most, if not *the* most, important meetings of the apostolic age took place in Jerusalem. It was not a council in the sense in which historians use the word—it was no more than an extemporary conference. It was occasioned by certain Judaizers who went from Jerusalem to Antioch, presumably by the sanction of James, and attempted the re-imposition of the "yoke of bondage"—that is, the Law of Moses—on the Gentile converts.

Paul and Barnabas argued against these "false brethren," as Paul branded them; but the congregation was then, as congregations are now under similar conditions, confused and divided. So Paul and Barnabas and others were appointed to go up to Jerusalem "unto the Apostles and elders about this question.[30]

Upon their arrival in the city they had private conferences with the more influential members of the congregation, and especially with James, Peter and John:[31] after which "the Apostles and elders were gathered together to consider of this matter" — the whole church, "brethren" being included.[32]

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[29] Acts, 11:27-30; 12:25; see "Life and Epistles of Paul," App. 1, by Conybeare and Howson, for Paul's visits to Jerusalem, mentioned in Gal. I. and II. and Acts.
[30] Acts, 15:1— and Gal., 2:1— are supplementary.
[31] Gal., 2:2, 9.
[32] Acts, 15:6, 22, 23.

The Great Controversy. Church Conference.

Peter was the first to address the assembly. Briefly he reminded them that God had chosen him to begin the work which Paul had only been continuing, and that he himself actually had fruits among the Gentiles; that God approved his course by the baptism of the Holy Spirit, and made no distinction between Jews and Gentiles in their accepting Jesus. He culminated by, "Now therefore why make trial of God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear;" and closed by declaring that Jesus was the Saviour of all.

The next speakers were Paul and Barnabas, who rehearsed the signs and wonders God had wrought through them among the Gentiles, which, in view of their past missionary work, took no little time.[33] The old battle—between formalism and spiritual service, between the old and the new, between Judaism and pure Christianity—once fought without, was now renewed within the Church.

Thus far, the arguments were against the Judaizers. Reinforcements may rally them or put them to rout. James, in a few opportune words, brought up the reinforcements. "Brethren, hearken unto me," he began, and then reminded them of Peter's testimony: how God visited the Gentiles and took out a people for His name, all of which was in fulfillment of prophecy. "Wherefore," he concluded, "my judgment is that we trouble not them that from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollution of idols, and from fornication, and from what is strangled and from

[33] His first missionary tour was prior to this conference. See Acts, 13:1—; 14:1-28; *cf.* II. Cor., 11:23-27; II. Tim., 3:11.

blood." This decision did not exactly suit the Judaizing party, notwithstanding they had called James, The Just, regarded him as loyal to the law, and relied implicity on him to argue in their behalf.

The Right Hands of Fellowship.

It was then that James and Peter gave Paul and Barnabas the right hands of fellowship. John, the beloved Apostle of Jesus, who had remained silent during the discussions, united in this fellowship.[34] These three *"pillars"* of truth, thereby, approved of the mission of Paul and Barnabas to the Gentiles.[35] This was the only meeting of Paul and John recorded in Scripture, and the last notice of John until nearly fifty years later, when he was an exile on the Isle of Patmos, "for the word of God and the testimony of Jesus."[36]

As further precaution, the Jerusalem congregation chose Judas and Silas from their number to accompany Paul and Barnabas as far as Antioch, and to avoid misunderstandings sent with them this written decision. Let me read it (reads Acts, 15:23-29). Someway, friends, I feel that James drafted that letter, and when I compare the same, and his speech, with the Epistle of James, I am impressed with a common authorship. And more: I am inclined to place the writing of the Epistle of James earlier than many date it (about A. D. 50); and perhaps an outgrowth of the Jerusalem meeting.[37]

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[34] Gal., 2:9 (the only place where "hands of fellowship" occurs). Acts, 15:25.

[35] Read I. Tim., 3:15, where an interpretation makes Timotheus also a *pillar; cf.* Rev., 3:12.

[36] Rev., 1:9.

[37] (a) James, son of Zebedee—brother of John. Associated with Peter and John as Apostles. Martyred A. D. 42. Acts, 12:1, 2. (b) James, the Less—son of Alphaeus. Apostle. Mark, 15:40. (c) *James, the Just*—Brother of Jesus, *not* an apostle. Mark, 6:1-6; John, 7:3-5; I. Cor.,

Events at Antioch.

Time does not permit us to go with these Apostolic messengers from Jerusalem to Antioch, and to enjoy the assembly of the saints there, when the cogent report was read; and to hear Judas and Silas speak in confirmation of the recent conference, and vouch for the authenticity of the written decree. I imagine the thankfulness and consolation with which the anxious and perplexed brethren received the communication and exhortations.[38]

When all seemed to be at peace again, two painful scenes were witnessed by the Antioch congregation. Peter, for some cause unknown to us, left Jerusalem and lived for a time in Antioch. In harmony with his recent declarations and agreement at Jerusalem, he made no distinction between the Jewish and the Gentile Christians, until certain of the old Judaic disturbers came down from Jerusalem, and, "fearing them," he withdrew from the Gentile brethren, and influenced other Jews and Barnabas to follow him. Imagine the confusion and doubt aroused among these disciples, to whom the name Christian was first given, when Paul "resisted Peter to the face," and that before all.[39]

And, brethren, listen; we are compassed about with a great cloud of critics—within the kingdom and without—and *our* actions, our words (what we say and the *way* we say it) may drive some out of, or away from, the church to their eternal ruin. Let's be careful, for their sake and Christ's.

I rejoice that we can turn to one of Peter's epistles and

15:7; Acts, 1:14; 12:17; *15:19-29;* 21:18; Gal., 1:19; 2:8-12. Martyred by the High Priest Ananus, A. D. 62. Author of the Epistle of James, so most critics say. Caton, by identifying "The Less" and "The Just," argues that the Son of Alphaesus, whom he says Josephus calls "The Just," was the author.

[38] Acts, 15:27, 32.

[39] Gal., 2:11,14.

read the touching and tender reference to "our beloved brother, Paul," and feel assured that the fifteen years since their dissension in Antioch had wrought their everlasting reconciliation, and that both were prepared to enter the everlasting kingdom, for which, as martyrs, they soon suffered.[40]

The other episode to which we referred was in connection with the future work of Paul and Barnabas. Paul proposed to Barnabas that they return and visit the cities of their first missionary journey and see how the brethren fared. Barnabas agreed, and suggested that John Mark—who was his cousin — accompany them. To this Paul objected, on the ground that he had deserted them on their former journey; "And there arose a sharp contention, so that they parted asunder one from the other," and Barnabas with Mark sailed unto Cyprus—their original home; but Paul chose Silas and departed commended by the brethren.[41]

I wish we could go with them from city to city; see them in answer to the Macedonian call crossing the Hellespont into Europe, attend with them that prayer meeting by the river—their first on European soil—when Lydia and her household were baptized. And, too, the imprisonment of the missionaries in Philipi, and the conversion of the jailor and his household; but we must pass by six or eight years of Paul's evangelistic activities.

Paul, the Prisoner.

It was about A. D. 58 that he was in Jerusalem again. To counteract the influence of rumors that preceded him to Judea, he followed the advice of James and the elders,

[40] II. Pet., 3:15, 16.
[41] Acts, 13:13; 15:36-41; *cf.* 4:36.

and catered to the Jews that believed.[42] But this did not prevent the enemies from Asia stirring up the multitude, who laid hold on Paul to kill him. The Roman soldiers, stationed in Fort Antonio to subdue rebellious Jews, or quell riots, rushed down on the mob and when they saw the soldiers, "they left off beating Paul." The captain ordered Paul to be bound in chains and inquired who he was and what he had done, but when he could not learn from the tumult, they started with the prisoner toward the castle. The Roman officer gave Paul leave to speak to the Jews, and standing on the stairs he testified as recorded in the 22d of Acts. The Jews vowed to assassinate Paul, but the captain thwarted them by sending him by night to Caesarea.

After hearings before Felix, Festus and Agrippa, Paul was sent to Rome, where he arrived in 61. Although a prisoner, he was permitted to live in his own hired house, but under guard. His friends ministered unto him, while to them and to some connected with the Roman government he expounded the truth.[43]

During this two or three years' imprisonment Paul wrote the following epistles: Eph., Phil., Col., Phile., and perhaps one to the Laodiceans, as Col., 4: 16 indicates. Immediately after his acquittal in 63, Paul started out to tell the old story. The heathen Nero, not distinguishing between the sects of Jews, inaugurated a severe persecution the following year. It was during this terrible time (64 to 67) that Paul wrote I. Timothy from Macedonia and Titus from Ephesus. Late in 67 he was arrested at Nicopolis and taken to Rome.

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[42] Acts, 21: 17-27.
[43] Acts, 28: 30, 31; Phil., 1: 12, 13; 4: 22.

His first incarceration was not as severe as the second, when he was placed in a dungeon and the brethren could not reach him so freely. The reason for the difference is clear. Burrus (a liberalist among the Romans, as Gamaliel was among the Jews) was pretorian prefect and to him Julius delivered Paul in 61.[44] Seneca—a Stoic philosopher over whose teaching a glimmer or moonlight ray of Christianity was diffused—was Nero's tutor.

For the first ten years of Nero's reign 54 to 64) the administration was in the hands of these two advisers, and they held the Beast at bay; but Burrus died in 62 and Seneca killed himself in 65, so the cruel Nero was free to persecute as he pleased.

At this time Paul dispatched his second message to Timothy, in which he directs him to "bring the cloak he left at Troas with Carpus, and the books, especially the parchments;" and I conclude that Timothy made his way to Rome, and to the dungeon. When he was "set at liberty" (escaped perhaps?) he carried with him the treatise to the Hebrews, from which, as a matter of precaution, Paul omitted the usual marks of authorship.[45]

Just as Jesus had said, "the baptism that I *am* baptized withal shall ye be baptized," Paul wrote to Timothy, "I *am already being* offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

So Paul's earthly life ended — tradition and the

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[44] App. D. 5, Has history on this. See Acts, 28: 16.
[45] II. Tim., 4: 13; Heb., 13: 23.

"Fathers" say—by decapitation on the Ostian Road outside of Rome: but his spirit and teachings live on and on. In this period of excruciating persecutions Peter closed his life's work—was crucified with his head down, as tradition gives.

Coming down to A. D. 95, we find John an exile "for the word of God and testimony of Jesus" on Patmos (a Roman penitentiary) — a desolate, craggy island, only twenty-eight miles in circumference, in the Aegean Sea, and near Ephesus.

The Confirmation.

Thus the first century of Christianity closed. Reviewing the history of the Early Church, we find this the period of, not only the establishment, but also the confirmation of the kingdom. First, we note that the teaching of Jesus became the doctrine, the faith. You recall in Acts, 1: 1-3 that Jesus *began* to do and to *teach*. And Paul says in Hebrews that the great salvation was *first* spoken through the Lord and confirmed by those that heard. Indeed, Jesus once told the disciples that there were certain truths that would be revealed to them; and Paul referred to *one* great truth, at least, in the 3d of Ephesians.

Jesus commanded the disciples to "teach all things whatsoever he commanded," and promised the Holy Spirit to *teach them* all things and bring to their remembrance all that He had taught them. Moreover, Christ promised them miracles to confirm the truth, "and they went forth, and preached everywhere, the Lord working with them and confirming the word by the signs that followed."

These powers prevailed during that period for a specific purpose and then passed away, as the Scriptures (on

Chart 4) indicate. In the 4th of Ephesians, Paul speaks of certain officers in the Church and among them are Apostles and prophets, with definite services to reach specific ends—the unity of the faith and the knowledge of the Son of God. These ends were reached in this confirmation period.

Growth of the New Testament.

Our chart indicates the growth of the N. T. Scriptures. As the Church began A. D. 30, and the first of the N. T. was written about A. D. 50, there was twenty years during which the Church had no written law; hence the need of the inspired Apostles and supernatural knowledge.

You will note also that 10 books were written during the first ten years, 12 in the next ten years, and 5 in the last twenty years. So by the close of the first century all of the N. T. was given, in which is the new law to govern them, as it should govern us. (See chart on p. 100.)

It is significant that miraculous manifestations occurred, for the most part, before A. D. 60; and while the writings of the 60 to 70 period refer to some miracles, they are, in most cases, to those of the earlier epoch; showing that signs *decreased* as the N. T. literature *increased.*

With all this before us, we understand what Paul means when to the Corinthians in A. D. 57 he wrote, "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. By the close of A. D. 100 the perfect thing—the law, unity of the faith, etc.—had come.[46]

[46] I. Cor., 13: 8-10.

Growth of the Church and New Testament.

Jesus' Ministry, A. D. 27-30. A Beginning. Luke, 3:23; Acts, 1:1.	Church Began. No Written Law. Spirit.	Apostles.	Officers.
	1. Baptisms. Matt., 3:10-12; Acts, 1:4, 5; 2:1; 10:44-48; 11:15-17; 15:8, 9.		**Qualifications.** I. Tim., 3:1-12; Tit., 1:6-9; I. Pet., 5-2-4; cf. Acts 11:30; 14:23; 20:17-35; Phil., 1:1.
	2. Impartation. Acts, 8:14-21; 19:6; cf. I. Tim., 4:14; II. Tim., 1:6.		
	3. Reception. John, 7:39; Acts, 2:38; 5:32; 19-2; Rom., 8:15; I. Cor., 2:12; Gal., 4:6; 5:16-25.		
Miracles.	Tongues. Acts, 2:1-13; 10:44-48; 11:15-17; I. Cor., 12:1- ; 14:1- . (See App. D. 2.)		

Mark, 16:17-20; Heb., 2:4; ——————James, 5:14-18.

	Supernatural Faith. Matt., 17:20. I. Cor., 12:8, 9.	Common Faith. Rom., 10:17; Eph., 4:5; Tit., 1:3.	
Teaching of Jesus. Matt., 7:28, 29.	The Faith. Acts, 6:7; 13:8; 14:22; Gal., 1:23; 6:10; Jude, 3.	Confirmed. I. Cor. 2:1- .	Unity of the Faith. Eph. 4:11-15.
			The Doctrine. I. Tim., 1:3, 10; 4:6; 6:3; II. Tim., 4:3; Tit., 1:9; 2:7, 10; Heb., 6:1.

New Testament Scriptures

50——60	——70	——80	——100
James, 50.....	.....70?		John, 90.
Gal., 50—57.	Eph., Phil., 60—63.		I. John, 90.
I. & II. Thess., 52—53.	Col., Phile., 60—63.		II. John, 90.
Mark, 55—60.	Acts, 62—63.		III. John, 90.
I. & II. Cor., 56—57.	Jude, 64.		Rev., 95.
Rom., 56—57.	I. Pet., 64—65.		
Matt., 60.	I. Tim., 66—68.		
	Titus, 66—69.		
	II. Tim., 68.		
	II. Pet., 68.		
	Heb., 69.		
Luke, 60.	.....	.....80?	
10 Books—10 yrs.	12 Books—10 yrs.		5 Books—20 yrs.

			"That which is perfect has come." I. Cor., 13:8-10.

With much regret we confess that our time is passed, so we are unable to reach our goal (331) tonight, but tomorrow evening we will finish this as a prelude to our lecture on "The Apostacy."

APPENDICES TO LECTURE IV.

App. D. 1.—Chronology.

Inasmuch as we use many dates through these lectures and some do not agree with the dates others have given, and as we give some dates with seeming uncertainty, it may be well—to forestall unjust criticism or prevent the forming of theories on questionable or doubtful dates—to express myself on chronology. Holmes says, "If history with chronology is dark and confused, chronology without history is dry and insipid." For this cause we have tried to be approximately correct in our dates.

As it is "The science which treats of measuring of time by regular divisions or periods, and which assigns to events or transactions their proper date," a speaker or writer on historical themes must consider chronology for himself or blindly accept the conclusions of others.

Originally there were no regular eras or periods by which events could be dated—the world was a blank as to chronology. After a time men fixed starting points from which they counted; and these starting points always emphasized some event which those who fixed them held as most important. For example, the Olympiad Era was reckoned from 776 B. C., when the Olympic games began; the Japanese Era from 660 B. C., when the Empire was founded by Jimmu, and yet at that time the B. C. or A. D. eras were unknown.

Most of the Eras, or rather the starting points for the Eras, have been fixed retrospectively—*i. e.*, those who fixed them looked back to some important event. In A. D. 525 Dionysius, a monk of Rome, looked back to what he thought was the birth-date of Jesus, and set a point from which he reckoned the Christian Era. *He* made a mistake of at least 4 years—did not get back far enough.

October, 1793, the French in convention fixed September 22, 1792, as the beginning of the French Republican Era. They used it until September, 1805. The Julian Period was proposed by Scaliger in 1582 A. D. and reckoned from B. C. 4713. The Chinese Era began B. C. 2697. The Mohammedan Era began July 16, 622 A. D., and the Galalaen Era July 16, 632, on the accession of Yezdegrid, last Sassanian king of Persia. (This Era is still used in Persia and India.)

The Christian or civilized world has been governed, for the most part, by three Eras—the A. D. (Anno Domini), to which we have alluded; the A. U. C. (Building of Rome), and began 753 B. C.; and A. M. (Anno Mundi = year of the world). Under this scheme are four Eras: the Antioch, starting with 5490 B. C. as the date of creation; Alexandria, dating it at 5500 B. C., and the Constantinople, beginning with 5508. (This was adopted in the seventh century A. D. and is used by the Eastern Church.) The Jewish Era dates from 3760 and 3 mo. B. C., and has been used by Jews since the fifteenth century A. D.

All these different methods make the problem of reverting to events prior to A. D. 525 and dating them correctly most difficult, as the following diagram indicates:

1. A. M.—MUNDANE ERAS:

CREATION
B. C.
5508—Constantinople. Adopted in the 7th Cen. A. D. Used by Eastern Church.
5500—Alexandria.
5490—Antioch.
3760—3 mo. Jewish. Used by Jews since 15th Cen.

2. A. U. C.—YEAR OF THE FOUNDING OF ROME:

Botsford, the historian, says the myth of the founding of Rome by Romulus is fiction. He questions the traditional dates (753 B. C.), and says the city began far earlier. "Evidently Romulus, whom the Romans worshipped, was not a man, but a deity." We do know that Varro, a Roman scholar and writer (B. C. 116-27?) determined the date 753, which you see was nearly 700 years after Rome was founded.

Some one says, "I go by the Bible," but remember the dates in the margin of your Bible were fixed by Ussher in 1650 and inserted in 1701.

The Old Testament genealogies or chronologies come to use through three sources: the Hebrew Text, the Samaritan Pentateuch, and the Septuagint (LXX). The following shows the discrepancies:

	Heb.	Sam.	LXX.	Josephus
ADAM TO THE FLOOD—	1656	1307	2242	2256
FLOOD TO ABRAHAM—				
Dr. Green.....	427	1077	1307	1128
Prof. Willard.....	290	940	1170	

Farrar says, "A host of writers, in all Christian nations, have devoted years—some of them have devoted well-nigh their whole lives—to the consideration of this and similar questions, and have yet failed to come to any agreement or to command any general consent." "When one sees no

two independent harmonists agreeing even in the common chronological principles or data (*e. g.*, even as to the number of years in Christ's ministry), he will probably feel that the order he adopts will carry no conviction to others, however plausible it may seem to himself." (Life of Jesus, pp. 171, 236.)

So we wrestle with the chronological problem and give the dates that are approximately correct.

App. D. 2.—Gift of Tongues.

For years I have diligently sought an explanation that really explains the "Gift of Tongues," or the speaking in tongues, referred to in the first part of the lecture. The preachers, for the most part, explain (?) the Scriptures on this subject by denouncing the present-day pretenders to so-called speaking in tongues as fanatics, fools or frauds: or they give what some commentator, who does not agree with other commentators, has written on the subject.

I want interpretation and explanation—not denunciation and condemnation of those who claim to speak in tongues; for I am studying the Scriptures *now* to ascertain the truth, not to support, nor refute, any theory.

I want to know:

1. Did Jesus promise the gift of tongues in Matt., 10:19, 20; Mark, 13:11; Luke, 12:11, 12; and John, 16:17?

2. When Jesus foretold that "they shall speak with new tongues" (Mark, 16:17), is it synonymous with the above promises, and what did He mean they would *really* do?

3. If these promises were fulfilled on Pentecost, then a few questions: (*a*) Did the 120, or the 12, or just Peter, speak in tongues? (*b*) What was the purpose—that the

different nations might hear in their own tongues and thus spread the truth more quickly? (*c*) Then why the speaking in tongues before these foreigners came together? (*cf.* Acts, 2: 1-4 and following verses), and (*d*) When Peter "lifted up his voice, and spake forth unto them," (Acts, 2: 14) are we absolutely certain that he then spoke in tongues—did he always, after the baptism of the Spirit, speak in tongues? (The Scriptures—not our suppositions—must settle this.)

4. What was it that actually occurred when they spoke in tongues? (*a*) Did they *all* speak at one time *all* the languages or dialects spoken by the hearers? (So says Alford, "and perhaps more," Matthew Henry and McGarvey say they spoke "languages they had learned"), or (*b*) Did they talk a few minutes in one tongue, then change to another, or (*c*) Did they use their vernacular, which was translated by the Spirit into the various languages?

A brainless yap in Martin's Ferry, Ohio, is spending good money printing mis-connected and false interpretations of the Scriptures in support of his "gift of tongues" theory. I gather from the conglomerated mess this: speaking in tongues is the fulfillment of the prophecy of Isaiah (28: 11), and the promises of Jesus; that the promise in Heb., 4: 1 refers to the gift of tongues, and that Paul feared that some would seem to come short of it. He says when the promise was bestowed at Pentecost, "some, no doubt, were laughing, some dancing, and some were singing and stammering, and staggering and speaking in new tongues," etc. He says "that was the reason the outsiders thought they were drunk."

I am sure that the arguments (?) and actions of these

deluded people today do not win thoughtful, well-poised Bible students and lovers of decency to their fanaticisms; and that their unholy rolling, voluptuous contortions repel all who are modest and moral: but this does not explain the Scriptures pertaining to speaking in tongues. Then as briefly as possible I want to give my conclusions in the absence of anything better, or really anything at all, on this much-muddled question.

1. There was a real, genuine divine speaking in tongues emanating from the Holy Spirit (Acts, 2:1—; 10:46; 19:6).

2. The purpose of this sign, as that of all miracles, was to confirm the truth and the Church (Mark, 16:17-20).

3. In addition to the genuine "speaking in tongues," there grew up a quasi-speaking in tongues, or as Myers and Plumptre and others say, "A jubilant, ecstatic praise," and perhaps a pretentious imitation of the genuine.

4. In the Corinthian congregation, where we know there were divisions, heresies and corruptions of Christian doctrine and practices, was a condition of disorder and confusion, caused partly, at least, by their speaking in tongues (?) as above indicated.

5. Paul in his Corinthian epistle, especially the first, deals with this condition, and gives the following rules and instructions to safeguard the faith and the true disciples. (Study carefully and critically the 14th of I Corinthians.)

NOTE.—(*a*) Not more than two or three were to speak (in a tongue) during a meeting, and then by turn (14:27). This rule shows that too many had been thus speaking, as 14:26 indicates. (*b*) There must be present the gift of interpretation of tongues (12:10; 14:5, 28). The Pentecostal speaking in tongues did not need this. (*c*) Another

charism was necessary as a protection or test, viz., the discerning of spirits — *i. e.,* of the speakers —(12: 10). (*d*) Paul wrote to them thus, "Be not children in mind," "I would not have you *ignorant* of spiritual gifts," (yet some preachers get around this hard question by saying we don't have to know about those things) "since you are *zealous* of spiritual gifts," "Let all things be done unto edifying." (Their speaking in tongues was not edifying; see Paul's repeated statements in I. Cor., 14th.) "Let all things be done *decently* and in order," (had they been indecent or disorderly?) "God is not the God of confusion but of peace." All this shows that the Corinthian congregation was *far* from ideal.

6. I. Cor., 14: 34 shows that even the women as well as the men were in their congregational speaking in tongues disorderly or immodest. Brother E. M. Zerr says, "I. Cor., 14: 34 applies to the wives of the men who possessed miraculous gifts, whether they were bishops or otherwise. Paul's command was based on a special condition and a special age."

7. It is inconceivable that Paul would presume to place restrictions or lay down regulations for the Corinthians as to their speaking in tongues, had such speaking been exclusively of the Pentecostal type.

8. The 12th, 13th and 14th of Corinthians will annihilate the modern theory and practice of speaking in tongues (?), and the tests and rules in the 14th chapter will stop the gibble-gabble of these present-day dupes. I imagine that there were some of their near kin in the Corinthian congregation whose mouths had to be stopped and that was Paul's smooth way of doing it.

Should the reader feel that the diplomatic dealing by

the Apostle to the Gentiles, with such purposeful pretenders or misguided disciples such as I have intimated, rather than harsh treatment, was un-Pauline, I would kindly ask you to read the following before comparing Paul with our cut-and-slash, heartless, combative preachers. (I. Cor., 4:14-21; 9:19-23; II. Cor., 1:24; 2:4; 12:15; 13:10; *cf.* I. Thess., 2:5-8.)

App. D. 3.—Church of Christ.

The following are the earmarks or elements of the Church:

1. *Name.*—Matt., 16:18; Acts, 20:28; Rom., 16:16; I. Cor., 1:2; 14:33; Col., 1:24; Heb., 12:23; (see App. C. 1 for other references).

2. *The Head.* — Eph., 1:22; 4:15, 16; 5:23; Col., 1:18; 2:19.

3. *The Foundation.* — Ps., 118:22; Isa., 28:16; *cf.* Matt., 21:42; Mark, 12:10, 11; Luke, 20:17; Acts, 4:11; Eph., 2:19-20; I. Pet., 2:6-8.

4. *Members.*—Rom., 12:4, 5; I. Cor., 6:15; 12:27; Eph., 5:30.

(*a*) *Disciples* — Luke, 19:37; John, 8:31; 13:35; 15:8; Acts, 9:1, 26; 20:7.

(*b*) *Brethren*—Matt., 12:46-50; 23:8-10; 25:40; Luke, 22:31, 32.

(*c*) *Saints* — Acts, 9:13, 32, 41; 26:10; Rom., 1:7; 8:27; 12:13; 15:25, 26, 31; 16:2; I. Cor., 1:2; Eph., 1:1; Phil., 1:1; Jude, 3.

(*d*) *Elect of God*—Matt., 24:24, 31; Mark, 13:20, 22, 27; Luke, 18:7; Rom., 8:33; Col., 3:12; Tit., 1:1.

(*e*) Priests—Rev., 1:6; 20:6; *cf.* I. Pet., 2:9.

(*f*) *Christians* (covers all)—Isa., 56:5; 62:1, 2; 65:15; Acts, 11:26; 26:28; I. Pet., 4:16; *cf.* James, 2:7.

5. *Officers*—(*a*) Bishops, elders, pastors, shepherds, overseers (Acts, 11:30; 14:23; 20:17-35; Phil., 1:1; I. Tim., 3:2-7; Tit., 1:6, 7; I. Pet., 5:2-4). (*b*) Deacons (Phil., 1:1; I. Tim., 3:8-10. From Rom., 16:1 and I. Tim., 3:11, A. Campbell indicated that females were constituted deaconesses in the primitive Church).

6. *Worship*—(*a*) Prayers, private and public. (Acts, 2:42; 6:4; Rom., 15:30; I. Cor., 7:5; II. Cor., 1:11; Eph., 6:18; Phil., 1:9; 4:6; I. Tim., 2:1; Rev., 8:3, 4). (*b*) Communion (Matt., 26:26-28; Luke, 22:14-20; *cf.* Mark, 14:22-24; Acts, 20:7; I. Cor., 10:16; 11:17-34). (*c*) Fellowship (the original term for fellowship is translated contribution in Rom., 15:26; II. Cor., 9:13). (I. Cor., 16:1, 2; II. Cor., 8:9; 9:7, 14; Phil., 4:14-16, etc.). (*d*) Music (John, 4:23, 24; I. Cor., 14:15; Eph., 5:19; Col., 3:16—). (*e*) Teaching (Acts, 1:1; 4:18; 5:25, 42; 15:35; 18:11; 28:31; Rom., 12:7; Gal., 6:6; Col., 1:28; I. Tim., 3:2; 4:11; 5:2; II. Tim., 2:2; Tit., 2:4, 12; Heb., 5:12).

7. *Work*—(Acts, 9:36-42; 11:27-30; Gal., 6:10).

8. Regular meetings were on the first day of the week—called The Lord's Day. (Mark, 16:2; Acts, 20:7; I. Cor., 16:2; Rev., 1:10; Heb., 10:19-29).

App. D. 4.—The Divine Name.

From the *Gospel Advocate* we clip this from Brother McQuiddy's pen, in answer to a question sent him concerning Isa., 62:2:

As the name by which God's people should be called should be a new name when Isaiah wrote, previous to the writing the

name must not have been given to any of God's people. (1) From Isa. 65:15 we learn that this new name was to be given after the death of the Jewish economy. (2) It was to be given after God's righteousness had gone to the Gentiles. (Isa. 62:2; Amos 11:12.) (3) It was to be given in the house, or church, of God. (Isa. 66:5.) (4) It was to be a new name. (Isa. 62:2.) (5) The name was to be named by the mouth of the Lord. (Isa., 62:2.) The one name that meets all these requirements is the name "Christian." It was given after the death of the Jewish economy, after God's righteousness had gone to the Gentiles; it was given in the church; it was a new name; and it appears to me, from the meaning of the word in the original text, that it was given by divine authority. It is certain, however, that the Holy Spirit and the Father approved the name "Christian." Adam Clarke says, in commenting on Isa., 62:2: "*Thou shalt be called by a new name*—namely, Christian." In his comment on Acts, 11:26, "And the disciples were called Christians first at Antioch," he says: "It is evident they had the name 'Christian' from Christ, their Master, as the Platonists and Pythagoreans had their names from their masters, Plato and Pythagoras. Now, as these had their names from those great masters because they attended their teaching and credited their doctrines, so the disciples were called 'Christians' because they took Christ for their teacher, credited His doctrines, and followed the rule of life laid down by Him. It has been a question, by whom was this name given to the disciples? Some think *they* assumed it; others, that the *inhabitants* of Antioch gave it to them; and others, that it was given by Saul and Barnabas. This latter opinion is favored by the Godex Begae, which reads the twenty-fifth and twenty-sixth verses thus: 'And hearing that Saul was at Tarsus, he departed, seeking for him; and having found him besought him to come to Antioch; who when they were come assembled with the church a whole year and instructed a great number; and there they first called the disciples at Antioch Christians.' The word "chrematisai' in our common text, which we translate *were called,* signifies in the New Testament, to appoint, warn, or nominate by divine direction." This new name, "Christian," is an honorable name, is broad enough to include all God's family, both in heaven and in earth, and a name in which all can glorify God.

"Chrematisai" = "to impart a divine warning or admonition; give instructions under the guidance of inspiration."—*Standard Lexicons.*

Occurs in the following (in some form): Matt., 2:12, "warned of God;" 2:22, "warned of God;" Luke, 2:26,

"revealed unto him;" Acts, 10:22, "warned of God;" Rom., 7:3, "called;" Heb., 8:5, "warned of God," 11:7; "warned of God;" 12:25, "warneth from heaven;" Acts, 11:26, "were called." It always carries with it the idea of a divine calling or warning, etc.

With this view of the giving of that name we can read more understandingly the following Scriptures: Matt., 10:22; 19:29; Luke, 21:12; John, 15:20, 21; Acts, 9:16; Eph., 3:14, 15; James, 2:6, 7; Rev., 2:3, 13.

The following human testimony is in place here and fitting:

George Whitefield—"Would that all the names of the saints of God were swallowed up in that one name, 'Christian!'"

Martin Luther—"I beseech you above all things not to use my name; not to call yourselves Lutherans, but Christians."

John Wesley—"Would that all party names and unscriptural phrases and forms which have divided the Christian world were forgotten and we as humble, loving disciples might sit down at the Master's feet and read His holy word, imbibe His spirit and transcribe His life into ours."

Adam Clarke—"Prince among commentators." "A Christian, therefore, is the highest character which any human being can bear on earth, and to receive it from God, as those appear to have done, how glorious the title! How few of those who profess this religion are satisfied with this title. It is a title seldom heard of. When all return to the spirit of the gospel they will probably resume the appellation of Christian."

Albert Barnes—Great among the Presbyterians was Albert Barnes. Commenting on Acts, 11:26, he has this to say: "The name was evidently given because they were followers of Christ. That it was given in derision is not probable. It was readily assumed by the apostles. It is the most honored name that can be conferred on a mortal. It is not that we belong to this or that denomination that that honor is conferred. It is that they are Christians, that is their peculiar name. This binds them all together, a name which arises above all other names. It is a bond to unite in one family all those who love the Lord Jesus."

Richard Baxter, the Episcopalian, said: "I am a Christian, a mere Christian, of no other religion. My church is the Christian Church."

Joseph Parker, the foremost preacher in New England today,

utters these significant words: "By Christians I understand Christ followers, Christ lovers, Christ worshipers, Christ ones. Were we what we ought to be in integrity, in simplicity and in equity of soul, there should be no nobler designation known among men and no other should be needed. The one name that we ought to have is Christian, meaning by that a man who takes Jesus Christ as his Lord Savior, Priest, Pattern, Inspiration."

Henry Ward Beecher—"Christian brethren, in heaven you are known by the name of Christ. On earth, for convenience sake you are known by the name of Presbyterians, Episcopalians, Methodists, Congrgationalists and the like. Let me speak in the language of heaven and call you simply Christians. Whoever of you has known the name of Christ and feels Christ's life beating within him is invited to remain and sit with us at the table of the Lord."

App. D. 5.—Nero—Burrus—Seneca.

Prof. Botsford, Columbia University, in his "History of the Ancient World," pp. 466-468, writes: "As the new prince was only seventen years of age, and showed more taste for dancing and music than for official work, the government for the first ten years of his administration was in the hands of Seneca, his tutor, and Burrus, pretorian prefect. Both were able men.

"A Spaniard by birth, Seneca was a philosopher of the Stoic school, which taught that virtue alone is sufficient for happiness, and that a man should rise above all passion and follow his reason. Man, it asserted, is lord of his own life, and may end it when he thinks fit. This severe, practical philosophy suited well the character of the Romans. From the later republic to the adoption of Christianity many found in it a guide to self-discipline. Although Seneca lacked moral firmness, his intentions were good. Under him and Burrus the provinces were well governed; and a law of theirs permitted ill-treated slaves throughout the empire to bring their complaints before the magistrates. This

provision marks a great advance in the improvement of mankind.

Burrus died in 62 A. D., and as Nero began to take the government into his own hands, Seneca retired to private life. Accused of sharing in a conspiracy, he killed himself by order of the prince.

"The worst blot on Nero's principate was the persecution of the Christians on the groundless suspicion that they had caused the burning of Rome. Many were condemned. 'Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to flames and burned to serve as a nightly illumination' of the prince's gardens. The Romans, who as yet knew little of the Christians, considered them a sect of Jews, and despised them because they then belonged to the lowest class of society. Nero's persecution, however, was only a sudden outburst of ferocity which did not extend beyond the city."

THE APOSTASY.

(Lecture V.)

"The day of the Lord will not be, except the falling away come first, and the man of sin be revealed." "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons."—*Paul.*

"Not a truth has to art or science been given,
But brows have ached for it, and souls toiled and striven."
—*O. Meredith.*

In our lecture last evening on The Early Church we studied the Christianity of the first century, and saw how the problems, intertwined with the history and missionary work of the Church, were eventually solved. We learned that that was the confirmation period of the Church; when the doctrine was formulated, the government, worship and work of the Church evolved, and the New Testament Scriptures written.[1]

"That which is perfect" came during this period—not perfect people, for those we do not have; not a perfect Church, for it is still future; but "an elect race, a royal priesthood, a holy nation, a people for God's own possession," who had come to "the unity of the faith and the knowledge of the Son of God;" with the new law written for the guidance and edification of the Church.[2]

The lack of time prevented our finishing the lecture last evening, and reaching A. D. 331 as we expected. So as a prelude to this lecture, we note some things which immediately followed the first century. Persecutions of the Chris-

[1] App. E. 1.
[2] Eph., 5: 25-27.

tians by both Jews and Pagans, of course, continued rife. The record of all these would fill volumes, and for me to relate only a few would take more than the present hour.

Writings of the Fathers.

As there were prominent persons ("stars" in the Apocalyptic language) in the first century, so we have many in the second century. Just as many in the first century took in hand to draw up narratives of the matters concerning Jesus and His Apostles and the early Church, it seemed good or imperative to those of the second, third and fourth centuries to contribute their part to the Christian literature of the time. This and later literature is known as the writings of the Fathers. The "Apostolic Fathers" is the written contribution of those who were pupils of the Apostles, or pupils of those who had learned directly from the Apostles; the "Antenicene Fathers" were those who wrote between A. D. 155 and 325, the date of the Council of Nice. Of the large number we mention only a few.

First is Polycarp, a pupil of the Apostle John. Marcus Aurelius, on becoming Emperor, ordered a general persecution of the Christians. Polycarp was at Smyrna when informed that the officers were coming to arrest him, but rejected the advice and plans of his friends to make escape. When the soldiers came he set refreshments before them, and then asked leave to have a quiet hour of prayer, after which he expressed himself as ready to go. On the way the soldiers, who were touched by his kindness and fearlessness and wanted to save his life, urged him to sacrifice to the gods, or say "Lord Caesar," and thus save his life; but he finally replied, "I will not follow your advice." And while the soldiers were preparing the stake at which he

was to be burned to death, the proconsul said, 'Swear by the fortunes of Caesar; curse Christ, and I will set thee free." But Polycarp calmly replied, "Eighty and six years have I served Christ; how, then, can I curse him, my King and my Saviour?" The fire was kindled and he gave his life for Jesus.

Justin Martyr was a Pagan philosopher at the beginning of the second century. His father educated him in the Pagan religion. One day as Justin wandered along the seashore he met a mild and venerable man, who referred him to the Jewish prophets and through them to the great Christian teacher. This resulted in his conversion to Christianity, and, with his philosophical writings and instructions he strove to bring others to the truth. He was beheaded about the year 165 because he refused to sacrifice to the gods.

Ignatius, who was martyred early in the second century, shows by his writings a familiarity with the gospel records and the doctrine and practice of the early Church. "The central idea of his Epistles," so Benham concludes, "is the One Faith, and, with him, the communion is the center of Christian worship."

Infant Baptism Introduced.

Irenaeus, who lived 115-202, was a distinguished writer. His chief work was "Against Heresies." He saw the Church deeply affected by heresies and he wrote to refute them. Neander, "the greatest of church historians," and a Pedobaptist, who died in 1850, quotes from Irenaeus, where he refers to infant baptism, and affirms that "Irenaeus is the *first* church teacher in whom we find any allusion to *infant baptism.* We have all reason for *not* deriving infant baptism from Apostolic institution; and the recognition of

it which followed *somewhat* later, as an Apostolic *tradition,* serves to confirm this hypothesis."

Inasmuch as Irenaeus, who wrote about 190, was the first to allude to infant baptism, and Neander says it cannot be derived from Apostolic institution and was recognized somewhat later, I feel safe in dating the introduction of infant baptism into the Church at about A. D. 175 to 190. One thing is certain, it was not a practice of the early Church—that is, from A. D. 30 to 100. Please keep in mind that I am not, at this time, arguing for or against infant baptism, but simply giving historical facts — that is all.

Tertullian was a voluminous writer—the first of the Fathers who wrote in Latin. He, too, was a proselyte from Paganism, and from the manner of his writing seems to have studied law. Of his four books one is "On Baptism," in which he emphasizes the necessity of baptism and refutes the *faith only* theory. "He appears," to quote Neander, "as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an Apostolical institution; for otherwise, he would hardly have ventured to express himself so strongly against it."

According to both Neander and Dr. Wall, Tertullian made a great argument for the baptism of those *only* who are "grown up," when they are instructed and understand. Remember, too, that he immediately followed Irenaeus, who first mentioned infant baptism.

Origen, who lived from A. D. 185 to 254, attempted near the close of his life to defend infant baptism upon the ground that infants are sinners by nature, "that it is because the pollution of our birth is taken away in baptism that infants are baptized. For this also it was that the Church

had from the Apostles a tradition (or order) to give baptism even to infants. For they, to whom the divine mysteries are committed, knew that there is in all persons the natural pollution of sin which must be done away by water and the Spirit."[3] When Origen was seventeen years of age his father died a martyr's death, and Origen would gladly have shared it of his own free will had not his mother, left unsupported with six children, prevented him. In after years some in the Church charged him with denying eternal punishment, and excommunicated him. When Decius ascended the throne, Origen was seized, imprisoned and tortured for his faith. He did not survive his sufferings long, but died in 254.

Brethren, when I read of how the early Christians were tortured for the faith, we should be ashamed to complain of the little we suffer for the Cause—really we do not suffer when compared with what they endured. And when we think of the blood shed, the prisons and the deaths more excruciating than a thousand of ours, that the faith and the Bible and the Christ may bless us, we should thank our God for His loving kindness and tender mercies, and pledge to Him a better life than we have given in the past.

Origin of Sprinkling.

Coming to 251, as you see on our chart, we find this the date when sprinkling was first introduced for baptism. According to Wall, Moshiem and others, one Novation took sick and was "merely sprinkled and not wholly immersed in water in the *ancient method.*" When Bishop Fabian undertook to ordain this Novatian Bishop, Cornelius wrote Fabian, opposing the ordination upon the ground that "it

[3] Wall's History, Vol. 1, p. 106.

was not lawful for anyone thus baptized to be admitted to any office of the clergy;" and Mosheim said, "It was altogether irregular and contrary to ecclesiastical rules."

From this there grew up in the Church *clinic* baptism—that is, sprinkling water on one who was thought too sick to be immersed. Cyprian, who at that time endeavored "to reform abuses within the diocese," calls such baptism (?) "an outward *abridgment of the divine thing.*"

And, friends, it is really surprising how many since 251 have gotten *sick* over baptism, and audaciously abridged *"the divine thing."*

I was at a political meeting in Arkansas some time ago, when a legislator, seeking re-election, made a speech. Referring to a law not favorable to the farmers (his audience was largely farmers), he said, "Had I been there I would have voted against it, but I was not present; I was *sick.*" They laughed him down, because it is known that some of our officers lie down on the job—fail to line up any place—and give the excuse, "I was *sick.*" It reminds us of Novation and 251.

Constantine Concedes Christianity.

In 303 Emperor Diocletian instigated a most torturing persecution against the Christians, in which the Christians were removed from office and their places of worship and books destroyed. This lasted for ten years, and Gibbon estimates that two thousand were martyred.

Emperor Constantine was a strange compound of Paganism and Christianity. Fearing that in the persecutions his mother, Helena, who was a Christian, might suffer, or as a matter of expediency, he embraced Christianity in a half-hearted way, but was not baptized until later. In

311 he stopped the persecutions of the Christians and permitted them to worship as they pleased; thus giving them equal religious privilege with the Pagans.

From Eusebius we get this story: Constantine was before his army at Melvian Bridge in 312, when there appeared in the sky at noonday a flaming cross with the slogan, "By this sign conquer," and from that time the cross supplanted, or was mingled with, the Roman eagles on their military paraphernalia. The Romans repulsed the enemy, and Constantine was Pagan, or civilized or Christianized enough to believe that the "Prince of Peace" was the God of war and had given him the victory. The final result was that in 324 Constantine made Christianity the state religion, thereby giving Paganism a secondary place.

Council of Nice.

In 325 Constantine, as Emperor and also the head of the newly created, complex, religio-political system, called the Council of Nice, which was attended by three hundred and eighteen Bishops. This Council drew up the first human creed for the Church—the mother of all creeds since.

The Edict of Catholicity, making Christianity *the* universal religion of the Empire, was signed by Constantine in 331. This was the consummating cause of the Paganistic apostasy, the subject of our lecture tonight.

Apostacy Foretold, Historically Fulfilled.

It was foretold that wolves shall enter in, false teachers shall arise with false doctrines to draw away the disciples after them; that they will not endure sound doctrine, but

will turn away from the truth and be turned to fables; that the apostacy, or falling away from the truth, precedes the day of the Lord, and that the man of sin will be revealed.[4]

In the fulfillment of these prophecies we find history of great value. And here I emphasize the need of a general knowledge of history. History makes the past real—connects the present with the past by bridging over that which, to those ignorant of history, is an impassable chasm. A preacher on hearing this lecture once, discounted it by saying, "It was nothing but the history others had written," which I took as a compliment rather than a criticism.

When Constantine attempted to universalize Christianity he had fifty copies of the Bible made in Greek under the supervision of Eusebius, and distributed over the Empire. Dr. Tischendorf believed that the Vatican MS., of which the Roman Catholic Church is custodian, and the Sinaitic MS., rescued from some monks on Mt. Sinai in 1859, and since in the care of the Greek Catholic Church at St. Petersburg, are two of these fifty copies.[5]

This edict of the pagan power, which nationalized Christianity, also paganized it, notwithstanding the distribution of these fifty copies of the Scriptures.

The pagans were prohibited from worshipping their gods as of old, and commanded to worship Christ; so their temples were torn down or turned into meeting places for the Christians. Many were *patriotic* enough to do what the government directed, and ask no questions—the new god which the government made the object of worship was, in their estimation, as good for them as any.

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[4] Acts, 20: 29, 30; II. Thess., 2: 1-12; I. Tim., 4: 1-3; II. Tim., 4: 3, 4.
[5] "All About the Bible," p. 28.

Thus when the flood-gates were opened these pagans, like those Jews who came into the early Church and clung to their old religious ideas, to the disturbance of congregations, brought with them paganistic doctrines and practices. Christianity became indoctrinated with paganism; and the corrupt seed had been sown which brought as the harvest a corrupt Church and the *Dark Ages*.[6] Eusebius says of Constantine, "This Emperor, to make the Christian religion more plausible to the Gentiles, adopted the exterior ornaments which they used in their worship."

Christianity Courts Paganism.

A purgatory and praying for the dead were practices among the pagans prior to the days of Constantine; and some adherents quote from II. Maccabees, or when Jesus said of the sin against the Holy Spirit, "It shall not be forgiven him, neither in this world nor in the world to come." It must be remembered that world here, as in many places, means *age*.[7]

Again, a long while before a Roman Catholic priest swung a censor and burned incense the pagans did the same and they borrowed it from the Greeks, who in turn imported the custom from Egypt. James Freeman Clark shows conclusively "that many of the Roman Catholic customs, practices and doctrines came from paganism.[8]

I read from Benham's Dictionary of Religions, "But

[6] The Christian Church of which the writer was a "pastor" for twenty years can trace its digression from the truth and the plea to the great influx from the denominations. They gloried in baptizing those of other faiths more than in saving a soul from sin, but such brought their denominational *Idea* and finally denominationalized the Christian Church.

[7] Where Marg. Tran. has "age" for "world." Matt., 12:32; 13:22, 39, 40, 49; 24:3; 28:20; Rom., 12:2; I. Cor., 1:20; 2:6, 7, 8; 3:18; II. Cor., 4:4; Gal., 1:4; Eph., 1:21; *cf.* I. Cor., 10:11; Eph., 2:7; 3:5, 21; Col., 1:26.

[8] **Ten Great Religions, p. 253.**

meanwhile Paganism had left its mark on Christianity. The Church had felt obliged to make concessions to the pagans, to mitigate their opposition and facilitate their conversion." That's the trouble nowadays; concessions are made to mitigate opposition and to facilitate conversions, regardless of what the Book says; and if one doesn't make concessions they call him "anti" and "an old fogy."

"Hence, minor observances of Paganism were adopted as a part of Christian ritual. The commemoration of Saints is admitted by Jerome and Augustine to be derived from pagan custom, and they justify the practice as one which the universal conscience of mankind approves."

"Neander traces the worship of the virgin to that of Ceres. The casting of earth upon the dead, which we retain in our 'Burial Services,' is derived from Paganism." (And yet some "pastors" who pretend to speak where the Bible speaks, say at an interment, "Earth to earth, ashes to ashes—" just like the pagans used to.)

"The hanging of votive offerings in Roman Catholic Churches is like what was practiced in the days of Horace. New Year's gifts and rejoicings, the use of bride's cake, the popular observances of Valentine's Day, are all of pagan origin."[9] (And I'll venture that when the 27th of March comes again some of you who know the origin of Valentine's Day will send out the valentines galore.) (Reporter's note: Many in the audience appeared amused; one lady whispered to another that the lecturer had the date wrong. Finally an elder or preacher spoke up: "Brother Maple, pardon me, but—but—you have the date wrong." The lecturer (seriously): "Date wrong? What date?" "You said Valentine's Day was the 27th of March—it's February

[9] See App. E. 2. See under (f) especially.

14th." "Yes, I was wrong; but purposely, to find out if my Christian audience is posted in paganism. I see some of you are up-to-date.")

Let me read more from Benham: "And every day of our lives we have the names of the gods of our fathers on our lips, for after them we call the days of the week." Sunday was the day when they worshipped the sun; Monday, when they worshipped the moon. Tuesday comes from the root "Tiw," the god of war. Tiwday was the day the pagans worshipped *Mars* as the god of war. The word Wednesday, originally Woden's day, comes from "Woden," the highest god of the Teutonic peoples, but identified with the Roman god, Mercury. So in spite of all our patriotism and anti-German proclivities we are compelled to be a little Teutonic, in name at least, on Wednesday. Thursday is from Thor, the god of thunder, the same as the Germanic Donar. Friday is from the German "fria," meaning friend, beloved or loving, and the name of the goddess of marriage. Seems that the Food Administration, or some other creation — Roosevelt, or something else— would re-name these three days, at least, and smash that much of pro-Germanism or "Kultur" to smithereens. Saturday is traceable to Saturn—a god that was worshipped in Rome as early as 500 B. C.

And even the names of our months came from pagan Rome, and carry with them the stain of polytheism and emperor-worship.[10] Surely, if our young people knew these things they would not be sticklers for June weddings; and another thing—that beau-tee-ful ring ceremony would be relegated to the dark and dismal pagan past from whence it came.

[10] App. E. 2. Facts as to Sat., months—Festival Days.

Introduced, Practiced, Authorized.

Image worship and use of holy water, previously practiced by pagans, was introduced into the Church, and in later years, as we shall see, made a part of Christian (?) doctrine. On this point I read from J. V. Combs: "In the second century many corrupt practices began to creep into the Church. Greek, Roman and barbarian alike came into the Church. Like the Jews, they desired to cling to their former customs, feasts and modes of worship. They changed their names to that of Christian, but continued their modes of worship. By the time we pass out of the third century and come to the age of Constantine, we find the Church loaded down with heathen practices, among which were found baptismal regeneration, infant baptism, image worship, sprinkling water upon new-born babes, and sprinkling water upon persons to cleanse them from sin and to drive away evil spirits.

"Constantine, in a way, accepted Christianity, and all who obtained his favors must become Christians. The Church was thus filled with baptized but unconverted people. They became Christian in name, but remained pagan in modes of worship.

"The pagan nations believed in baptismal regeneration, and that water would cleanse from sin. Faith had nothing to do with it. It was mere water salvation. They could therefore apply it to infants as well as to adults.

"The same foolish doctrine found its way from heathenism into the Church, and we hear of total depravity and washing away the hereditary sins. The transition from pagan water worship to infant baptism was quite easy when heathen customs were practiced in the Church. At

the end of the third century we find all these customs in the Church, and especially in the Catholic Church."[11]

Syncretism and the Result.

Cardinal Baronius justifies their admittedly pagan practice thus: "The Church permitted the pious use of ceremonies which the pagans had applied in superstitious service, but were changed to praiseworthy festivals."

Thus the Church of that age was characterized by syncretism and a thirst for compromise. Max Muller says of the first three centuries: "It was an age when Babylon, India, Egypt and Greece were sitting and gossiping like old women, chattering with toothless gums and silly brains about the dreams and joys of their youth."

John F. Rowe says, in "Reformatory Movements," "The feast days, Good Friday and Easter (Oester, the name of a German god), are both of pagan origin;" and Pusey supports the statement. Christmas, too, finds its basis in pagan custom.[12]

Brethren, in face of the facts concerning all these feast days, I am glad that we have one day—one gladsome day—which is not traceable to the pagans; that heathen people and priests were ignorant of—this one grand day with its annual foreshadowings. Friends, I refer to Ground-hog Day. (Laughter.)

The Religio-Political System.

Not only were pagan customs, doctrines and practices introduced into the Church, but the political arrangement of the Roman Empire became the pattern for an ecclesiastical system out of which other ecclesiasticisms have grown.

[11] Campaigning for Christ, pp. 141-2.
[12] App. E. 2. (For exact quotations.)

The whole duty of man, with the humblest and greatest of Romans, was to keep his house in order and to be the obedient servant of the state. This meant that he must worship as the Church and state dictated, and "keeping his house in order" made him the dictator over all in his house to the end that they, too, worship accordingly. The man in those days was the "boss"—the "papa," for papa is the Latin for "pope"—and *was the* pope of the household. Yet some mothers teach their children to call him "papa," but object when he exercises the power thereof.

While each in the household must look up to this "pope," above him was the tetrarch, and above the tetrarch were the ethnarch, the procurator and proconsul; and all were subject to Caesar. Such was the type, and the papal system is the ante-type.

The priest in a parish is called "father," and the communicants are subject to him, who is under the Bishop. Above the Bishops are the Archbishops, who are under the Patriarchs; and the Cardinals, who are above the Patriarchs, are subject to the Pope. So you see it *is* as it *was* in pagan Rome, a systematic extension of control, from the highest to the lowest, with an allegiance from the lowest to the highest.

Union of Church and State Caused Inquisitions.

The Church and state being united, both the political and religious powers were used to extend Christianity. It was even set forth as the Scriptural method. They refer to Luke, 22: 35-38, where Jesus commanded His disciples to provide themselves with a sword; "And they said, Lord, behold, here are two swords, and he said unto them, It is enough." These two swords, they argued, represented

the religious and political powers, and they were used to compel the world to Christ.

In the Spanish Inquisition, covering a period of eighteen years, ten thousand were burned alive, and ninety-seven thousand imprisoned. The instigators of the inquisitions argued two ways: first, from Matt., 10:34, that Jesus came not to send peace, but a sword; in other words, that peace is not the purpose of Christianity. Some Christians, at times, revert to that old argument and act accordingly. Others said, "It was the political power—the state—that did the persecuting, not the Church." Yes, but listen; the Church compelled the state—the Spanish officers—to the inquisitions, and such will be repeated in this and other countries should the state allow the Church to dictate. True, it was the Romans that crucified Jesus, but the Jews were the instigators.[13] The Church cannot deny *she* persecuted for about 1,260 years.

You see on the chart 451 as the date when the Council of Chalcedon convened. This council attempted to settle the controversy respecting the nature of Jesus; if there were two distinct natures; was He always divine; or was His divinity a growth, or a gift during His life? Councils cannot settle such questions, but truth will. It is significant that this council declared Constantinople equal with Rome.

In 526 Extreme Unction was introduced into the Church. This consisted in the anointing of the sick or dying with olive oil, which had been consecrated by priests. In the Roman Church one Bishop consecrated and one performed the rite; but in the Greek Church it took seven priests to consecrate the oil of the same grade—and that was before

[13] Matt., 20:19; *cf.* Matt. 16:21; Mark, 8:31. Read John, 18th and 19th chaps., *cf.* Synoptics.

John D. got in the game, too. I presume the Greeks had more priests than the Romans, and they wanted to give them something worth while to do. Anyway, John F. Rowe says of this custom, "It is evident that this pretended sacrament is derived chiefly from paganism, as are many other rites and dogmas now recognized and legalized, not only by the Papal Church, but also in Protestant Churches."

First Pope, Boniface III., 606.

We consider now the coming of the first Pope. While we read in history that prior to 586 there were men who called themselves Popes, and the Catholic Church, to support their theory, furnishes a list clear back (?) to Peter, yet we read in these same histories of the "growth of the papacy." The fact is: since the Roman government became the pattern of the ecclesiastical system, there grew up a feeling that some one should be the ante-type of which the Emperor, as sole ruler, was the type.

As to Peter being the first Pope, let us see. I read Matt., 29: 25, 26—from the Rhemish Testament, a Catholic translation—"But Jesus called them to him and said, 'You know that the princes of the Gentiles lord it over them; and they, that are the greater, exercise power upon them. It shall not be so among you, but whosoever will be greater among you, let him be your servant; and he that will be first among you, shall be your servant.'" Does this sound like Jesus intended that *one*—Peter, for instance—would be sole ruler?

Again in Matt., 23: 8, 9, Jesus said to the disciples, "But be not ye called Rabbi; for one is your teacher, and all ye are brethren. And call no man your father on the earth; for one is your Father, even he who is in heaven."

Call no man your father (or "papa," Latin for Pope); and the Rhemish Testament says this means in a religious sense, which knocks the papal theory into a cocked hat.

Let me give you a few more facts that Peter was not a Pope—at Rome or any other place. (1) We read in Matt., 8:14 that Peter's wife's mother lay sick of a fever, which I take as some evidence that Peter was a married man; and Paul wrote, "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?"[14] If Peter was the first *Pope,* why have not the others followed their pattern in the matrimonial line? (2) Luke, in "Acts," gives no proof that Peter was the first Pope, or indeed ever was in Rome. Paul wrote to the Roman Christians and saluted the principal persons there; but not Peter. Why not? And while a prisoner in Rome, Paul wrote six epistles and not once does he mention Peter. Why? Simply because Peter was not the Pope of Rome. (3) In the first five general Church Councils, up to 553, there were 1,053 Bishops, of whom 1,037 were Greeks, leaving only fourteen Romans; which fact argues against a Pope at Rome being the universal head by the consent of the Bishops. The majority would be against it.

Dupin, a Catholic historian, records how they got the first Pope at Rome. Referring to the Council of Chalcedon (in 451), he says, "The 28th canon" (or minute) "grants to the Church of Constantinople the same privileges with Rome." In his "Life of Gregory," Dupin says, "He (Gregory) did often vigorously oppose the title of 'Universal Patriarch, which the patriarchs of Constantinople assumed to themselves."

[14] I. Cor., 9:5.

In Book 4, Epistle 36, he writes: "St. Gregory does not only oppose this title in the patriarch of Constantinople, but maintains also that it can not agree to any other Bishop, and that the Bishops of Rome neither *ought* nor *can* assume it. John, the younger, patriarch of Constantinople, had taken upon him this title in a Council held in 586. St. Gregory wrote of it also to this patriarch; but this made no impression on him, and John would not abandon this fine title. St. Gregory addressed himself to Emperor Mauritius and exhorted him earnestly to employ his authority for redressing this abuse, and force him who assumed this fine title to quit it."[15] The Emperor ignored Gregory's letters, which made the latter his enemy.

"In the year 601 the Centurion Phocas rebelled against Maurice, slew him and his family atrociously and usurped the throne as Emperor of Rome. "Never," says Maimbourg, "was there a more infamous tyrant than this wicked man."[16] Gregory was so elated over the death of the Emperor that he wrote Phocas, congratulating him on his holy deed, and went to Constantinople, where he consecrated Phocas in his Emperorship.

Gibbon sustains Dupin in his writings, thus: "The senate and clergy obeyed his summons and as soon as the patriarch was assured of his orthodox belief, he consecrated the successful usurper in the Church of St. John the Baptist. On the third day, amidst the acclamations of a thoughtless people, Phocas made his public entry in a chariot drawn by four white horses. The revolt of the troops was rewarded by a lavish donation, and the new

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[15] Klingman's "Church History," pp. 14-21, contains Gregory's letters. Don't fail to read them in this connection; they alone are worth the price of his book.

[16] McClintock and Strong, p. 1000.

sovereign, after visiting the palace, beheld from his throne the games of the hippodrome."[17]

The new Emperor, feeling somewhat under obligation to Rome, decreed that he who should follow Gregory in the patriarchal chair should be the universal Head or Pope of the Church. Boniface III. took Gregory's chair in 606 and became the first Pope.

Mohammed's Eclecticism vs. the Corrupt Church.

I have 622 as the date when Mohammed arose in the East. Never was there a more fitting time for the introduction of a new religion. The Hebrew religion had degenerated into a most disgraceful idolatry. Zoroasterism was a fire worship and mysticism. Christianity, especially in Syria and Egypt, had hidden her face amid a wild carnival of fantastic speculations, idolatries and heresies. All three religions were monotheistic and furnished the soil and material out of which Mohammed builded a great monotheistic movement.

The Arabs of the desert, whose vigor and traits so fittingly qualified them for a great evangelistic work such as Mohammed planned to do, stood ready to do the bidding of a great leader, and Mohammed was that leader. The onslaughts of the false prophet and the rapid growth of the cult gave the Church much apprehension.

You see on the chart, 666. That is not meant as the number of the beast, but as the date when instrumental music was introduced. In Chamber's Ency., Vol. VII., p. 112, we read, "The organ is said to have been introduced into church music by Pope Vitalian I., in 666." As to

[17] "Decline and Fall of Roman Empire," Vol. 8, p. 269.

whether the early Church used instrumental music, I read two extracts, though I could read many:

"The Christian worship consists in hymns, prayers, reading of the Scriptures and a discourse addressed to the people, and concluded with a celebration of the Lord's Supper." That is from Dr. Mosheim's "Church History," Vol. I., p. 120. McGarvey wrote, "If any man who is a preacher says the Apostles teach the use of instrumental music in the church by enjoining the singing of psalms, he is one of those smatterers of Greek who can believe anything he wishes to believe."[18]

In 682 the use of holy water flowed into the Church. In the Greek Church it was water blessed by priests, but in the Roman it was water and salt mixed. (I take a cup of *hot* water the first thing in the morning.)

The Second Council of Nice met in 786, but not being able to agree on many things, especially as to image worship, they adjourned to meet the next year to decide the matter. Up to 430 image worship was not common, but after that date they carried it to the extreme.

Christians (in name) kneeled before images and prayed to them. They kissed them; used them as god-fathers and god-mothers in the baptismal services. Candles and incense were burned before them. Dust was scraped from the images and mixed in the bread and wine of the communion.

This idolatrous worship filled the Church more and more with idolatry and paganism; retarded the conversion of the Jews, and meant greater progress for Mohammedanism. The Council of Nice not only defined image worship,

[18] Christian Standard, 1895, p. 1149. Don Carlos Janes, Buechel, Ky., has a compilation tract on "Instrumental Music." Send for same. See App. H. 2.

but made it a part of the faith, and Pope Adrian I. sanctioned the new article.

In closing this lecture I must read Ex., 20: 4, 5: "Thou shalt not make unto thee a *graven image,* nor any *likeness* of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; *thou shalt not bow down thyself unto them,* nor serve them; for I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me."

APPENDICES TO LECTURE V.

App. E. 1.

The idea that the Church was a gradual growth during the first century is quite general, as the following from a newspaper indicates. Some of the statements are far from the truth.

As the early Christian Church grew it developed that it needed more organization than having The Twelve at its head, whereupon seven helpers were selected to assist them, and the seven relieved The Twelve of some of the work which the latter had been doing.

The early church, plainly enough, did not *begin* with a complete organization, but it organized as it went along. When a change was needed the change was made. Evidently the early Christians were not worshippers of a particular form of organization.

Jesus Christ left behind Him no directions how to organize, nor as to a particular organization to be formed. Apparently He intended that His followers should use, throughout all time, every form of organization that they found good in actual operation. In this view, it would be folly to claim that any one form of such organization today is the only true form. If the religion of Jesus Christ were confined to merely one form of operation the world would be immeasurably poorer than it is.

There is no objection to Christians taking their choice among various forms of church government; but there is righteous objec-

tion to any Christian putting the form of organization, or of government, either ahead of Christianity or in an equal place with Christianity.

Christians should not only be tender-hearted with non-Christians, but, what seems harder to practice, should be tender-hearted one toward another regardless of formalities.

From the *Apostolic Review* we cull this truthful statement, which is in accord with my statements along this line:

A. T. S.—Will you tell me when the Church of Christ was placed in full running order with all its officers, inspired and not inspired? When did Christ order any taken from what He established, and does He only at this day and age require elders, deacons and evangelists? Will you tell how long the early Church of Christ ran, and what history we have outside the Bible, and what became of it, and should it be reorganized as Christ first had it?

The Church with its officers, laws, etc., was a growth through the Apostolic period as the circumstances demanded. When the inspired men of the First Century passed away, that left only the elders, deacons and evangelists. The departure of the Apostolic church from its God-given rules was gradual. The chapter on "The Origin of the Clergy" in our book, "The Church of Christ," gives some interesting history from Gibbons' "Decline and Fall of the Roman Empire," concerning the change in the government of the early Church, and gives in substance the origin of the Roman Catholic Church."—*D. A. Sommer.*

App. E. 2.

(*a*) Saturday, from Saturn, "An ancient god of the seed sowing," whose temple in Rome was founded in 497 B. C. In 217 B. C. the worship of Saturn was conformed to that of the Greek Cronus, with whom the Roman god was identified and in whose type his images were made. Saturnalia (belong to Saturn.) The festival of Saturn, beginning December 17, on which day official rites were celebrated. Unofficially it was a sort of carnival, in which masters served their slaves, while a king chosen by lot presided over the feast. It was a period of general license, in which the passions or vices had riotous indulgences.—*Webster's International.*

(*b*) Christmas — The church of Rome had been celebrating December 25 in honor of the nativity; and though this custom, probably decreed by the Bishop or Pope Julius I. (337-352 A. D.), had originally been adopted in furtherance of the shrewd policy of the Church to substitute great Christian festivals for great pagan ones, and so to put a festival of the nativity in place of

the jolly Saturnalia of Rome, it naturally led to the belief that Jesus was born December 25. Dionysus (525 A. D.) certainly accepted the Roman tradition, and must have believed that Jesus was born just a week before January 1, A. D. 1; to-wit, on Saturday, December 25, B. C. 1—for there is no year zero."—*Samuel Willard,* Professor of Language and History in Ill. State Nor. Univ., in *Popular and Critical Bible Cyclopedia,* Vol. 8, p. 423.

(*c*) Easter—"Constantine did not understand the doctrine and attached as much or more importance to uniformity in keeping Easter as to unity of faith. Indeed, he himself at this time believed in no doctrine but that of Providence, and spared no terms of contempt as to the pettiness of the dispute between Alexander and Arius."—*Pusey, "Councils of the Church,"* p. 102.

"They decreed that throughout the Church the festival of Easter should be celebrated on the Sunday after the full moon which happens next after March 21. The feast days, Good Friday and Easter (Oester, the name of a German god), were both of pagan origin."—*John F. Rowe's "Reformatory Movements,"* pp. 205-6, 273.

(*d*) Valentine's Day—The custom may have descended to us from the ancient Romans. A Christian clergy, finding it difficult or impossible to extirpate this pagan practice, gave it at least a religious aspect. But it is far more probable that the custom of choosing valentines is a relic of that nature-religion which was undoubtedly the primitive form of religion in Northwest Europe, as elsewhere, and it sprung from a recognition of the peculiarity of the season of birds choosing their mates.—*International Cyclopedia,* Vol. 15, p. 49. [Joke on Bro. Moore under (*f*)].

(*e*) Months—January is from Janus, a Latin deity of the sun and the year. February, from a Roman festival of purification. March from Mars, the pagan god of war. May from Maia, a goddess, daughter of Atlas and mother of Mercury by Jupiter. June from Junius, a Roman gens. July named after Caius Julius Caesar, who was born in this month. August named in honor of Augustus Caesar. September from Septem (seven X), the seventh month of the year. So October, the eighth; November, the ninth, and December, the tenth, respectively, of the Roman year.

(*f*) Something too good to keep—it's on Brother Ira C. Moore; how he swallowed that Valentine Day bait, hook and all.

In reading the MSS., he came to p. 9, where I purposely misdated Valentine's Day, and this is what he wrote me:

"Could not verify any of your statements concerning Paganism except "Saint Valentine's Day"! and I looked for a last year's almanac I had carried until lately, and failing to find it, I had the folks looking high and low and running to the neighbors' for

one! But now I must tell you the joke, for you will catch me in it anyhow. I was *'cock sure'* you had made a mistake in giving the date of that day, and went to work and *corrected it* before reading farther! Ha! ha! Then I had to erase and fix as it was, for that was the only way to enable me to say, 'There are others!' But I saw the lecturer was better posted on Paganism than I felt myself to be! I added a few words at that point, which you may mark off if you so desire."

But he kindly helps us all out by inserting this: "But it is not paganism to know—only to observe."

THE REFORMATION.

(Lecture VI.)

"My two witnesses prophesy 1,260 days (years) clothed in sackcloth. The beast shall make war with them and overcome them and kill them. And their dead bodies lie in the streets of the great city. And after the three days and a half, the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them."—*John.*

"Night's candles are burnt out and Jocund Day
Stands tiptoe on the misty mountain's top."
—*Shakespeare.*

We have seen in our past lectures the founding of the Church, its growth among the Jews first, then among the Gentiles—Greeks and Romans—until it became the state religion of the Roman Empire. We saw how corrupting customs and doctrines came into Christianity; which led to The Apostacy. Here we find the Church in the beginning of midnight darkness—The Dark Ages—with the world but little, if any, better for her existence.

The bad and false of paganism had been inseparably mixed with the good and true of Christianity. The power of the state was available to compel acceptance or to persecute those who rejected. Many were waiting and praying for wrongs to be righted, and the darkness dispelled; and the day dawn and day star to arise in their hearts.

The Great Divide.

The first event to break the power of the Church and to work either the weal or woe of Christianity was the great schism. Dupin informs us that though the Latin and Greek Churches had not been in close communion for some

time, the breach began by a letter from the Patriarch of Constantinople to Pope Leo IX., in which he charged the Latins with grave doctrinal errors and practices. Finally, after much bitter correspondence, the Pope of Rome sent three legates to Constantinople under the pretense of healing the oncoming division.

Secretly they carried a bull of excommunication which they were instructed to fulmigate against the Patriarch (Michael Cerularius) should he refuse to yield. "After a fruitless attempt to bring over the Patriarch by mild means, the three legates from Rome entered the Church of St. Sophia at noonday, July 16, 1054, and mounting the altar, they read aloud the bull of excommunication and departed for Rome."

Accordingly, the Roman Catholics affirm that they excommunicated the Greeks.[1] Another story is to the effect that the Patriarch of Constantinople anathematized Leo and his party. The Greeks, therefore, claimed to have excommunicated the Romans. It is a case of "katy-did, and katy-didn't," or six of one and a half dozen of the other.

I do know that there was a division, and since then we have had the Greek Catholic Church and the Roman Catholic Church, both claiming to be the one true and Apostolic Church. If the word "sect" means "something broken off or cut off," then we must admit that sectarianism began with this rupture—even should we be unable to decide just which one is the sect. Maybe both are.

The first Church Council after the division met in Rome in 1139 and was known as the Second Lateran Council. Feeling the weakness of division, they endeavored to restore

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[1] Dupin, Vol. II., p. 236. "Concise Cyclopedia of Religious Knowledge," p. 380. "Pop. and Critical Bible Ency.," Vol. I., p. 407.

the unity of the Church, but without avail. Intermittent efforts to unite the two great bodies were made from that time to 1453, when all serious and general efforts for union ceased.

Celibacy of the Priesthood.

As a matter of policy or strength-giving, the celibacy of the priesthood was authorized at this council. From "The World's History and Its Makers," Vol. I., p. 336, I read, "When Cardinal Hildebrand became Pope Gregory VII. (1073), he set to work carrying out his idea of a theocracy, in which the Pope should be the chief temporal as well as ecclesiastical ruler of the world. In order to consecrate the energies of the clergy upon their sacred duty and the interests of the Church, he prohibited the marriage of priests." Of course they quoted Scripture to support the newly created dogma. Matt., 22:30 was garbled thus: "They neither marry nor are given in marriage," which refers to those in the resurrection state, not men in priestly robes. They read also I. Cor., 7:32, 33, "But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful for the things of the world, how he may please his wife."

They wanted to make *their* Church *the* Church of the world, and must, therefore, have priests free from cares; men who could devote all their time and energies to the Church. A wife and family increased the temporal cares and burdens of the priest, and detracted from his spiritual service. And, men, there is some truth in that; but Paul gave a special reason in verse 26 for his special matrimonial advice. "Because of the distress that is upon us,"

is Paul's reason for the prohibitory instructions of these verses. In the next chapter and fifth verse we read, "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord; and Cephas?"

Transubstantiation and Auricular Confession.

At the fourth Lateran Council, in 1215, the big doctrine of transubstantiation was canonized. In this it is declared that the priest, by a simple benediction, transubstantiates the bread into the real body of Jesus, and the wine into the real blood: so that when the communicant partakes of the bread, the real body of Jesus is received, and the priest in drinking the wine receives the real blood.

In conversation with a Catholic lady—a school teacher, too—I asked, "Do you really believe that you eat the body of Jesus in the eucharist?" She affirmed that she did. It looks like bread, smells like bread, feels like bread, tastes like bread; and yet they teach that it is not bread. Shades of Hillel! Can't we believe our senses?

About this time Auricular Confession was authorized as a precautionary practice. The communicant must confess into the ears of the priest all his sins, in deed and thought, and permit the priest to question him. Originally and intentionally, Auricular Confession was more of a detective agency. To make this clear: not only was the Greek Church a menace to the Roman Catholic, but many had left both bodies; and because they thought for themselves, or refused to think as authority directed, they were branded as heretics. The confessional was an ancient "sweat box," where the priest (I almost said police) elicited or extorted from the confessant that which in any way

affected the faith and progress of the Church. Suppose we should set apart, say, this corner to my right, as a confessional, and each could be made to confess at least once a week—don't you know I could find out a lot of things you have not told me as yet?

Sprinkling Authorized.

As we learned in a preceding lecture, sprinkling for baptism was permitted as far back as 251, but this in the case of *clinics only*. From the Edinburgh Ency., I read that "When Pope Stephen II. was a refugee in Pepin the monks of Cressy in Brittany consulted him, whether, in case of necessity, water poured on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed—which, however, some Catholics deny—yet pouring or sprinkling was admitted only in cases of necessity. It was not until the year 1311 that the legislature, in a council held in Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the Reformation (about the middle of the sixteenth century). From Scotland it made its way into England, in the reign of Elizabeth, but was not authorized in the Established Church."

The evidence is mountain high that sprinkling for baptism is not Apostolic, but originated too late, and was authorized by the Roman Catholic Church.[2] Protestants, smoke that in your pipes.

Beginning of the Reformation (?)

For years I considered Luther the initial reformer, but

[2] "Rowe's Reformatory Movements," pp. 451-62. Brent's "Plan of Salvation," p. 366-92.

when I investigated further, I conceived Wiclif as the "Morning Star of the Reformation;" and the Paulicans, Catharists, Nestorians, Albigenses, Waldenses and others as the stars that twinkled, though at times dimly, through the night.

Brother John F. Rowe, while stating, "The apostolic order of things now completely fades out of view," yet affirms "That there was a remnant of the true worshipers of God found here and there during the Dark Ages." Some have tried to trace the Church of Christ successively back to Pentecost. The continuality of the Church of Christ from the Apostles to the present time is vague and mystical to me, and yet hades did not prevail against the Church.[3] I am convinced that the many reformatory movements, almost without exception, are earnest, honest efforts to break out of the darkness and find the light.

Wiclif[4] and Huss.

King Edward and the Parliament of England refused to pay the tribute that Pope Urban V. demanded. Wiclif defended their position so successfully that the demand was never repeated, but he incurred the ill-will of the Pope. In 1374, the king appointed Wiclif a Royal Commissioner to effect a treaty with the Pope's nuncios; but Prof. Lechler.
without avail. Twice he was summoned before the Church tribunals to answer for his attacks, but in each case was ably defended. Once a meeting broke up in a dispute, while Wiclif remaiend silent.

Repeatedly he was charged with heresy; the Pope issued no less than five bulls of excommunication against

[3] App. F. 1. Consider Matt., 16:18.
[4] Wiclif—spelled in 28 different ways. We adopted the spelling of

him, but Wiclif continued his work. When he attacked the false doctrines, he lost many friends, but made converts. One time when his colleagues silenced him in one of his lectures, he quietly "went down from his chair" with the words, "Nevertheless, I think *truth* will win." And, friends, unquestionably it will.

What had Wiclif done? He denounced the Pope's claims, assailed the religious and ecclesiastic orders for their corruptions, and longed to give the people an English translation of the Bible.

The home call of the great reformer was a tragic one in its swiftness. On the last Lord's Day in 1384 he was officiating at the communion, when he fell to the floor, never to recover. He lingered only to the last of the year, when his soul passed on to that land where all is peace and love. And thus passed from earth's conflicts and sorrows he who was called the "Morning Star of the Reformation," leaving behind that priceless gem—an English translation of the Scriptures—the first to be given.

In 1415—the year they buried Huss, and thirty-one years after Wiclif's death—the Catholic Church ordered his body disinterred and placed in unconsecrated ground, and in 1428 Clement VIII. ordered his remains burned and the ashes cast into the river Swift: and yet the good work and spirit of Wiclif lives on and on.

John Huss had read the works of Wiclif and caught his spirit and purpose. Unlike Wiclif, he sought at first to enlist his ecclesiastic superiors in religious reforms, but like all others who have attempted the same, was disappointed. When appointed synodical preacher, he took the opportunity to expose the wrongs of the clergy. Huss had a real backbone and a heart in front of it. And,

friends, the wrongs of this world will never be successfully combated with until we have more men who, like Huss, stand for something worth while.

Though the people liked Huss, the Archbishop, in 1411, excommunicated him, and laid an interdict upon the city, which Huss boldly disregarded. He answered the summons and appeared before the General Council in 1415. The cardinals falsely charged that he tried to escape, and threw him in a dungeon, where for a year he was in irons and chained to a beam. After several so-called hearings he was condemned to be burned. July 6, 1415, they led him out and chained him to the stake, while enemies cried: "Thy soul we deliver to the devil." "And I commend it to the holy Lord Jesus," was his calm reply. When the torturing flames came up to his face he said, "Christ, thou Son of the living God, have mercy on me."

His ashes were throne into the Rhine, but we have the Moravians, a splendid people, as monuments of his work. What crimes (?) did Huss commit? He disapproved of the abuses of the papacy, the scandals of the clergy and the corruptions of the entire system. He regarded the Scriptures as the infallible authority and the supreme standard of conduct. Once, with two others, he was appointed to examine the claims of an alleged miracle at Wilsnack, and he reported, urging the people to go to God's Book and not look for signs and miracles. Brethren, there's our plea and teaching four hundred years before the Campbells came.

Savonarola, Wessel, Tyndall.

Our limited time prevents a consideration of Savonarola, the moral reformer, who opposed Lorenzo, the political

and religious boss of Florence, and was finally excommunicated and burned at the stake for his attacks on sin—not for his doctrinal views.

Wessel, a German writer of the fifteenth century, disputed the infallibility of the Pope. He held the Scriptures in great reverence and taught that faith depended on the Bible.

When Tyndall, of England, was tutor and chaplain in the family of a Mr. Welsh, he often heard the clergy, that resorted at this home, discuss the teaching of Luther. Tyndall defended Luther, and in arguing with a priest that the people should have the Bible, the priest said, "We had better be without God's law than the Pope's." Whereupon Tyndall replied, "I defy the Pope and all his laws, and if God spare my life, ere many years I will cause a boy that driveth a plow to know more of the Scriptures than you do."

Now, there was in England a law that all who should read the Scriptures in their native tongue must forfeit land, cattle, goods and life, they and their heirs forever; and the Catholic law forbade the reading of the Bible in the native tongue under penalty of death. Yet Tyndall violated the law of human government and of the Church, and translated the Bible from the original Greek into the vernacular, though he knew it meant death. He paid the penalty—for nearly two years he laid in prison, "for the word of God and the testimony of Jesus;" and October 6, 1536, he was strangled and burned to death in the prison yard. His last words were, "Lord, open the King of England's eyes."

Whether because of this prayer, providence or the power of the people, it is a significant fact that in that

same year this same king was induced to grant a royal license for issuing the Bible in English; and in 1539, when he saw "Matthew's Bible," he exclaimed: "In God's name, let it go forth among our people."

Brethren, I thank God that these death-incurring battles for the old Book were so victoriously fought, that we can unmolestedly read the Bible as our guide—

"The precious Book I'd rather have,
Than all the earthly gems
That e'er in monarch coffers shone,
Or on their diadems.
And were the sea one crystallite,
The earth a golden ball,
And gems were all the stars of night,
This Book (*holding up the Bible*) is worth them all.

Ah, no, the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eyes of grief,
Gold cannot purchase health.
But here a blessed balm appears
For every human woe,
And they that seek the book in tears
Their tears shall cease to flow."

The ecclesiastical powers then, as now, did not want the common people to read God's word, only through certain creedal goggles; yet these reformers all stood for the Bible as the Standard of conduct for the people.

Luther, Tetzel and Indulgences.[5]

Luther was a German monk and a priest in the Catholic Church. The final break with Rome came when Tetzel, the Italian, went into Germany selling indulgences. I will tell you about these things; and it is a long story. Suppose one dies who has lived the purest kind of a christian life for

[5] Rowe's "Reformatory Movements," pp. 380-383, 394, 395, gives the history of indulgences.

fifty years; we do not doubt that they go to heaven, but the doctrine of supererogation of works is that they have more goodness than they really need to get through the pearly gates—in fact, if it were possible, the overplus would carry them through and beyond heaven. This surplus righteousness is held by the Vatican power to be appropriated to those needy ones who buy such indulgences. My! wouldn't such sell with a vengeance in this day—and in a community like this—if people were untaught!

We are amused at this paganistic practice, but I know Protestants in this civilized age who write the chain letters to their friends, believing that they ward off sickness and misfortune, and bring good luck.

They needed funds to finish St. Peter's Cathedral at Rome; so Tetzel went into Germany selling indulgences, which were briefs, authoritatively signed, promising good health, good fortune and spiritual blessings. Tetzel was scooping in the dough and sending it to Rome. Luther was *one* honest priest, and he opposed Tetzel and preached against his corrupt practice.[6] Tetzel attempted to reply to the Ninety-Five Theses which Luther nailed to the Castle Church door, but the students burned his replies in derision. Finally, in April, 1521, Luther was summoned to appear before the Imperial Diet at Worms. He went; and two or three miles from the city some friends met him and implored him to return and not plunge into danger or the jaws of death, or recant and save himself. His unequivocal reply was, "I will go to Worms, even though there were as many devils within its walls as there are tiles

[6] Prof. E. J. Wolf says, "It was in the confessional that Luther learned the ruin of souls through the traffic in indulgences, and he then posted his Thesis, hoping to direct the attention of theologians to the great evil, and by public discussion to save the honor of the Church."

upon the roofs of the houses;" and he went to Worms, defying the devil, and concerned only for the victory of truth.

Standing before the Emperor, Charles V., the legates and nuncios of Rome and the barons of Germany, he declared his loyalty to truth in language that can never die: "Here stand I; I can no farther, God help me, Amen." His appearance there, one man against an empire, is the most splendid scene in history. The august assembly was thunderstruck by his pointblank refusal to surrender his convictions to any power on earth.

Luther sounded the death-knell of ecclesiastical and political tyranny, but it remains for us to kill it, and bury it, and place an epitaph o'er the grave, "No Resurrection." Oh, for more men now like Luther! Too many people have a spineless jelly for a backbone. "Here I stand," shows courage. Let death appall, let hell enrage, let the devils threaten, but take a stand for the truth, *and stand.*

Luther denied that the Roman Church was exclusively the Church of Christ; that the ascendancy of the Pope of Rome was divine; and questioned the Pope's authority, and that the councils of the Church are infallible. He taught that Christians are priests of God, quoting Rev., 1:6, and other texts in support; that the canonical Scriptures alone are an infallible guide.

"Breaking away from the traditions of ages and from the hoary authority of the papacy, he stood like a granite peak against the fury and frenzy sure to attend every great social revolution." The result was his excommunication by Pope Leo X. in 1520, and the procclamation of the imperial ban against Luther as a heretic and an outcast from the Church; and his writings were prohibited, yet

from his teaching and spirit we have the Lutheran denomination.

Henry VIII. Unparalleled Wife Exterminator.

I seldom publish one's matrimonial record (it's none of my business), but we must tell you how Uncle Henry handled "the woman question." In 1509 he married Catharine of Aragon and divorced her in 1532. Pope Clement VII. disapproved of the divorcement, and Henry got mad. Prof. Fisher, in "History of the Reformation," and Benham both say, "Henry VIII.'s divorce was the occasion of England's breach with Rome, but the causes had been gathering for whole generations before." Bishop Hurst corroborates thus: "Henry's grievance against Rome was purely personal. He resolved on the divorce to which the Pope refused consent. This brought the question to a crisis, and Henry broke the ties which had hitherto bound him to the papacy."[7]

The same year that Henry divorced Catharine he married Anne Boleyne, the hired girl—maid of honor I think they called her, but rather the maid of dishonor—and executed her four years later. The same year that he executed wife No. 2 he married Jane Seymour, who was lucky enough to die in 1537. We must give him credit for waiting three years before launching a fourth matrimonial barque. So in 1540 the old codger married another Anne—wouldn't that kill you?—Anne of Cleves; and beheaded her in the same year to marry another—yes, friends, it is true — another Catharine. Henry beheaded Catharine Howard, wife No. 5, in 1542, and in 1543 married Catharine Par—that is three Catharines now, two Annes and one Jane. Wife No. 6 outlived Henry: and if he had not

[7] "Popular and Critical Ency.," Vol. I., p. 409.

died in 1547 he would have married and killed all the Catharines, Annes and Janes in England, and thus settled the woman question.

Look at the record: six wives, divorced one, beheaded three, one died and one outlived him. I call him the peerless wife exterminator of the world. He is the founder of the Church of England, which, strange to say, stands against divorce as no other church save, perhaps, the Catholic. Unlike Luther and preceding reformers, Henry's heart was not in it—or maybe, in view of his matrimonial experiments, there was *too* much heart in it. At least there was not much reformation in his work.

I clipped from a newspaper the other day a part of a sermon in which an Episcopal preacher attempted to refute the historical fact that Henry VIII. started the Church of England. "The facts are that he didn't mean to found a Church, that he never expressed any intention of doing such a thing, that the Church of his realm had no consciousness of any new founding and that every care was taken that the continuity of the Church should be preserved in everything that meant to make that continuity in the first centuries of the Church.

The assertion was constantly made in that day that no new thing was started in England, and by every ancient test the assertion was true. The same people continued to worship in the same churches, ministered to, for the most part, by the same priests. The ancient Church was there when he came on the scene, and it remained unaltered in any essential particulars after he was gone. The Church of England knows no human founder." This is not true to the historical facts.

Mennonites, Presbyterians and Others.

It is utterly impossible to paint on a chart, even as large as this,[8] all the denominations of the world. We name only a few of the representative ones. Reverting a little, we notice the date 1525. Menno Simons was a priest in the Catholic Church, who cast off the papal doctrine, and finally concluded that Infant Baptism was not Scriptural. From his teaching we have the Mennonites — a splendid people in many respects.

The church government of that day was under fire, and many opposed or questioned both the papal and episcopal systems. The promulgation of a government by presbyteries originated, in 1557, the Presbyterian Church. Others, who opposed the two prevailing forms and would not accept the Presbyterian, taught that the congregation was the source of authority and the governing body. Thus the Congregationalist started in 1580.

As the people read the Bible more and more they learned that many of the church doctrines and practices were unscriptural. From the Book they learned that John baptized in the Jordan: that Jesus was baptized in the same river;[9] that John baptized where there was much water; and that Jesus referred to baptism as a birth of water, and that Paul referred to it as a burial.[10] They read where Jesus commanded baptism, as did Peter on Pentecost and at the house of Cornelius. In short, they learned that the Bible baptism is the immersion in water of a penitent believer.[11] Not because of their loyalty to John the Baptist, as some erroneously state, but because they stressed Scriptural baptism (especially as to the

[8] See Chart p. 71. [9] Matt., 3:13-17; Mark, 1:5-9.
[10] John, 3:5, 23; Rom., 6:4; Col., 2:12.
[11] App. F. 2 has all the references on baptism.

subjects and mode) they were called Baptists. The Baptist Church is traceable historically to 1611, and since then has divided into sixteen kinds.

In 1646 the Friends grew up from those who were tired of forms—doctrinal and governmental—and ignored what are generally regarded as ordinances of God.

Methodists, Church of England Americanized.

John and Charles Wesley and others saw that the Church of England was more for formalism than for the spirit; so they met to pray for more holiness, zeal and spirituality. They held their prayer meetings near the street, and when the passersby heard them praying so long and earnestly, they thought it a peculiar method, and nicknamed them Methodists, which name they have worn since.

Tracing the Church of England, we come to the date 1789, which, as you know, was just after the Revolutionary War. The Church of England had gained a footing in the American Colonies, but the war created a dislike to England and everything that was English. While retaining, for the most part, the doctrines and practices of the mother Church, the Protestant Episcopal Church of America grew out of the war feeling, Americanizing the church name. Talk about Americanism—that has Roosevelt beat a block!

Both the English and American Churches had High and Low Church, and there was a feeling with some in the American "branch" that their Church needed reforming. So in 1873—the year silver was demonetized, according to Mr. Bryan—the Reformed Episcopal Church was born.

Universalism, Unitarians, United Brethren.

Coming back to 1750, the doctrine of Universalism sprang up. A loving God would not condemn all the good, honest people, even though they be wrong; He will ultimately save all, was their teaching, which made many converts.

Church Councils of yore had repeatedly discussed the nature of Jesus; the creeds carried the dogma emphasizing the divinity of Jesus and ignoring or underestimating His humanity. The Unitarians set forth the real humanity of Jesus as it had not been taught since the days of the Apostles, but they—I say it regrettingly—ignored or undervalued the divinity of Jesus. Many of them reject the fact that miracles were performed, and teach that Jesus is divine only as man is divine.

The United Brethren proposed in 1789 to unite brethren of all denominations, but the present divided Christendom is evidence of their failure.

Mormons and Adventists.

The Mormons came out with a brand-new religion in 1830; a revelation written on gold plates, that were taken out of a hill in New York State, from which came the Book of Mormon—regarded by the adherents as inspired Scripture. If there ever was a religious fake, that's one of them. You know one can catch religious suckers galore if they put mysterious bait on the hook.

In 1831 appeared a people who were born in the dark of the moon; who, looking on the dark side of life, saw a divided Christendom and a Satan-controlled world. They felt that the world was growing worse, and that God must intervene before even a few would be saved. They taught

that the second advent of Jesus was near—yea, they set the time (1843). Many expected Him to come—got ready to meet Him, robes on and waiting to go with Him; but they didn't go. He didn't appear. They confessed their miscalculations and misinterpretations of some prophecies. Others have set the time variously (from 1843 to 1914, and now all the way to 1972), but I will put in my time preparing, rather than by guessing and setting dates.

Christian Science and Dowieism.

In 1879 Rev. Mrs. Mary Baker Glover Eddy founded the system of healing disease of mind and body, which teaches that all cause and effect is mental, and that sin, sickness and death will be destroyed by a full understanding of the Divine Principles of Jesus' teaching and healing.

I am sure that wonderful cures are wrought through this system; also by hypnotism, Spiritualism, Mormonism, therapeutics, etc., but there are the same psychological laws operating in all these healings.

John Alexander Dowie chose, for his unique preaching and healing, Chicago and the psychological period—beginning in 1890 and running through the World's Fair. In 1896 he organized the Christian Catholic Church, which was dissolved by the Court of Cook County in 1906. Mr. Dowie undoubtedly healed hundreds and gouged thousands. He claimed to be the Second Elijah, and there is one argument that he was: the first Elijah was fed by the ravens of the country, and Dowie was fed by the *gulls* of the country.

Results of the Reformation.

In conclusion, let us glance at our chart and note the

conglomerated condition of the religious world. For more than five hundred years men undertook to reform the Catholic Church, but finally failed. The result, however, of their good-intentioned efforts was the creation of many denominations, which have divided and subdivided; so that now there are 2 bodies of the Moravians, 34 of the Lutherans, 12 of the Mennonites, 16 of the Presbyterians, 16 of the Baptists and 15 of the Methodists. Even the *United* Brethren themselves divided into 2 bodies, the Mormons into at least 2, the Adventists into 4 and the Friends 4.

And yet some quote, "I am the vine and ye are the branches," and apply it to this denominational condition. I can not conceive of Jesus, the vine, growing so many different kinds of branches, with varied leaves, and fruit that is bitter and sour and sweet. I have noticed, too, that if any new tender branch starts all the other powerful ones do their worst to prevent its growth and gaining a place among them. But when it gets big and strong they accept it as one of the orthodox branches and worthy of a place in the *Union Meetings*.

When "pastor" of the Christian Church, I was invited to a minister's meeting. Upon inquiring why the Universalist "pastor" was not present, I was informed by the Methodist "pastor" that they did not invite him because they did not regard him as orthodox. "But, brethren," I said, "why did you invite me?" "Well, we consider your Church orthodox." Whereupon I said, "Brethren, for seventy-five years or more we have debated you fellows to prove our orthodoxy, and I thank you now, since you have concluded that we are orthodox, but as your standard is strength, not the Scriptures, I am sure that you, in this

city, as in some others, will some day regard the Universalist as orthodox."

The weak religious bodies are always branded by the big ones as heterodox, but when they grow strong the brand is changed to that of orthodox. Friends, while I recognized splendid Scriptural truths and Christian characteristics in many of the denominations, I am sure denominationalism will damn this world unless people turn to the old paths.

Our next lecture—"The Restoration"—solves the problem. In the meantime let us recognize that "Plato's prisoner, if not out of the cave, has at least his face to the light."

APPENDICES TO LECTURE VI.

App. F. 1.

Did Hades prevail? See Matt., 16: 18.

This pertinent question is many times educed from those who have heard these Lectures, in which the following declarations are made or implied:

1. There was a Church of Christ in all its essential features by the close of the first century, if not before.

2. The Church of Christ existed from 30 A. D. to 331, when it became the Catholic Church *in name*, and semi-paganistic in doctrine and practice.

3. From A. D. 331 to 1054 we are wont to speak of the Catholic Church: from 1054 to the Reformation, of the *Greek* Catholic Church and the *Roman* Catholic Church; and from the Reformation to the Restoration—1830 (?)—we see the denominations, including, of course, both *Catholic* Churches.

4. Beginning with the Restoration of the Apostolic faith in 1830 (or can we date it earlier, or later?) we have the Church of Christ.

Questions: Did the Church of Christ actually exist from A. D. 331 to the Restoration, or should we say to the Reformation? Where was the Church of Christ during the "Dark Ages"—in the wilderness, or hidden away in caves, etc.? As there were many heretical sects during this obscure period—331 to the Reformation—can we historically and Scripturally identify any one of these with the Church of Christ of the first century? If so, which one? The Waldenses? Benham says, "There has been a wholesale falsification of documents, by forgery and by mutilation, with the object of showing that the Waldenses is a Christian body which had descended from Apostolic times, preserving their faith through the ages in primitive form."

The fact is pointed out that "they made the Bible alone the rule of their faith, and rejected whatever was not founded on it, or conformable to Apostolic teaching," but it is also a fact that they were excommunicated by the Pope in 1184, and driven from the Roman Catholic Church; and *then* took their stand on the Bible alone.

Must we conclude, therefore, that the Church of Christ, or the nucleus, was once within the pale of the corrupt Church; and that the *real* Restoration, or coming out from among them, took place in the twelfth, rather than in the nineteenth, century?

Another fact: Peter Waldus, a rich citizen of Lyons—who to imitate the apostolic (?) teaching and practice, gave his goods to the poor in 1170—founded the Waldenses, who wear this human name.

Some have identified the Waldenses with the Albigenses, and quote from the Ency. Britannica or Maitland's "History of the Albigenes" thus: "The descent of the Albigenses may be traced with tolerable distinctness from the Paulicians, a sect in the Greek Church during the sixth century," and then jump from the Paulicians to an earlier sect, and finally back to the Apostles. But the above authorities state as emphatically that the Albigenses "should not be confounded, as has frequently been the case, with the Waldenses." So there you are, or rather *where* you are.

It is amusing and ludicrous to hear a Baptist and a Church of Christ preacher both presenting the same identical arguments to preserve the continuity of their respective bodies from the Apostles; and, oh, how they ardently compete for the "right of way" over the same historically obscured, mythically imaginary and disconnected trail.

It creates a most lively situation and a closer competition when *all* the sects endeavor to get into that same dim trail—and in the middle of it at that.

Coming now to the Scriptures, we read that the kingdom of God "shall never be destroyed, nor the sovereignty left to another—and it shall stand forever;" that "it is an everlasting kingdom—from generation to generation—the dominion shall be even unto the end, and is everlasting, which shall not pass away, and his kingdom that which shall not be destroyed, etc." (Dan., 2:44; 4:3, 34; 6:26; 7:14, 27.)

Some explain that these prophecies refer to the kingdom which has not been established as yet, and not to the Church that began on Pentecost. Thus, in a way, eliminating this seeming difficulty, Gabriel declared that "of

his kingdom there shall be no end" (Luke, 1:33), which some say does not refer to the Church. (Before differentiating between the Church and the Kingdom, see Scriptures under App. C. 1.)

Jesus said, "upon this rock I will build my church; and the gates of Hades shall not prevail against it."

First, as to the interpretation: Did Jesus say that Hades shall not prevail against (*a*) this foundational rock or (*b*) his *building* the Church or (*c*) his building *on this rock* or (*d*) against the Church itself? Without stopping to discuss these various interpretations, I take it that he meant that Hades (*i. e.*, "the unseen"—to men—the apostacy, Dark Ages, Man of Sin, etc.?) shall not completely overcome the Church.

In our first lecture, we gave the elements of the kingdom or Church as follows:

1. *The foundation* — "Jesus the Christ, the Son of God"—against which evident fact Hades did not, and shall not, prevail.

2. *Jesus as King.* While, perhaps, there were disloyal subjects during the apostacy, Jesus was not dethroned as King.

3. The whole world as the territory of Him who had received all authority had not been diminished.

4. As the Scriptural subjects of Jesus are the taught ones, it is doubtful if there were many such in the apostate Church or without.

5. The Scriptures, as the law, which the beast kept in the *dead* languages, hence from the people, were not annihilated nor buried.

So the elements of the kingdom, for the most part, were thus kept intact, and Hades did not prevail against

the Church. However, if our view of the Church includes *only* the worship on the Lord's Day, then we may find it hard to locate any who thus met during the apostacy to worship in the Apostolic order; and, therefore, to the conclusion that there was not a Church of Christ at all during that time.

App. F. 2.—References on Baptism.

Matt., 3:5-7; *cf.* Mark 1:4-6; Luke, 3:7-12. Matt., 3:13-14; *cf.* Mark, 1:9-11; Luke, 3:21, 22. Matt., 28:16-20; *cf.* Mark, 16:15, 16; Luke, 7:29, 30; John, 3:5, 22, 23; Acts, 2:37-42; 8:9-40; 9:7-18; (*cf.* 22:1-16); 10:44-48; (*cf.* 11:16-34); 18:8; 19:1-5; Rom., 6:1-4; *cf.* Col., 2:12. I. Cor., 10:1-3; Gal., 3:27; Eph., 4:5; I. Pet., 3:21. Scriptural allusions to Baptism: Eph., 5:26; Titus, 3:2-6; Heb., 10:22.

THE RESTORATION.

(Lecture VII.)

"Thou shalt be called The repairer of the breach, The *restorer of paths* to dwell in."—*Isaiah.*

"Stand ye in the ways and see, and ask for the old paths where is the good way: and walk therein, and ye shall *find rest for your* souls."—*Jeremiah.*

"You cannot read your Bible, you cannot read these Acts of the Spirit through the Apostles, you cannot read of these wonderful days of the first church, without feeling, 'If that is God's ideal, where are we'?"—*Gipsy Smith.*

The first Christians were considered a sect, similarly as the Essenes, Sadducees, Pharisees and Zealots were sects of the Jews.[1]

Originally the Church was persecuted by both Jews and Gentiles, but strange to say, nevertheless it is true, when she became allied with a pagan and political power she persecuted as zealously as she had been persecuted.

The Protestant Reformation initially was a protest against a millenium of persecutions, the corruptions of the Church and the papacy, and a piece-meal attempt to extricate the world from the thralldom of Romanism and from the clutches of a proud and imperious Prelacy. Stranger still, when the Protestants became powerful they also persecuted arrogantly—and each other, too.

This historical aspect of an *un*-Christian Church has made more skeptics than Ingersoll, Paine, Voltaire and all the other agnostics ever made.

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[1] Acts, 5:17; 15:5; 24:5; 26:5; 28:22.

By the time we reach the nineteenth century we find a pandemonium of persecuting sects in the closest competition and an ungodly rivalry for denominational ascendency; and quarreling and fighting over party shibboleths. The consciences of church communicants were fettered with creeds; a line of distinction was clearly drawn between the clergy and the laity; the masses were ignorant of God's Word; in fact, the Bible was a dead letter and in operative among the people. The world "was given over to idolatrous worship of opinions, speculative theology, scholastic dogmas and men-made creeds."

Such was the fearfully distracted condition of things with which the lecture tonight has to do, in part, at least.

Imperative Something. What?

That something *was* imperative was seen, as it ever has been, by a few noble souls, but, "What *is* that something?" remained with some unanswered.

The Reformation, while serving as stepping stones, was inadequate as an antidote for the poisonous fruits of denominationalism, viz., sectarian selfishness, bigotry, party intolerance, dissension and disunion: and, therefore, was wanting as a panacea for the religious and social ills and as a return to the primitive Apostolic practices.

The second scheme suggested is Socialistic Evolution. Out of this conglomerated religious, social and moral mess there will finally evolve a Christian condition of equality in which there will be no distinctions, castes or special privileges. All of the paganistic stuff will slough off, leaving only the pure and simple truth; and a real democracy will displace both plutocracy and autocracy. They quote Daniel that "the saints shall *receive* the kingdom and

possess the kingdom, and the world-kingdom shall be given to the people of the saints when the kingdom of this world is become the kingdom of our Lord, and of his Christ."[2]

The third theory is that of theocracy. A catastrophic epiphany will precede the chaining of Satan, the annihilation of sin, and the renovation of the earth. Ultimately Jesus will reign personally on the new earth from David's throne.

The fourth solution is that of the restoration of the primitive Church — "the Ancient Order of Things" — in faith and fruits, doctrine and worship.

The Ideal Church. Restored?

While they referred to the ideal Apostolic Church, they did not mean that any one congregation, like that in Jerusalem, Corinth, Antioch *et al.*, was perfect or ideal.[3]

The condition of the Corinthian and other congregations convinced them that the actions and imperfections of members, marred by sin and false religions, were not the characteristics of the ideal church; that as Milton said, "Truth is as impossible to be soiled by any outward touch as the sunbeam." They read where "Christ loved the church, and gave himself up for it; that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."[4]

The pure Apostolic Church is the Church of Christ as seen under the administration of, or featured idealistically by, the inspired Apostles, who developed most, if not all, her essential characteristics by the close of the first century.

[2] Dan., 7:18, 22, 27; Rev., 11:15; *cf.* 12:10.
[3] See also Rev., 2d and 3d chaps.
[4] Eph., 5:25-27.

That the denominations (maybe the Church of Christ in some respects) is far from the Apostolic *ideal* or pattern is quite evident.

On this point Gipsy Smith spoke, "Now, listen; if that first little picture of the early Church that you have in this chapter, or the preceding chapter, on the day of Pentecost, if that was God's ideal church, will you paint that picture as it was, and as it ought to be, and will you paint the picture of the Church of God, so-called, today, and will you put the two side by side, and dare any man in his sane mind and in his sane moments say this is as that? Dare any man say that the Church today—and when I speak of the Church I use the word in the sense that the Bible uses it—dare any man say the Church today is that? I think if we are honest we shall say that we have fallen from grace. May God help us to get back again! You can not read your Bible, you can not read these Acts of the Spirit through the Apostles, you can not read of these wonderful days of the first Church without feeling, "If that is God's ideal, where are we?" And do not blame anybody because we are part of the society. The Church of God is made up of units, and you and I are units of that great Church, and we are responsible in our degree and in our capacity and according to our light, we are responsible for the general condition of things. The Lord open our eyes that we may see as these men saw."

Back to the Apostles. How?

The degraded condition of the religious world forced some to the inevitable conclusion that they should feel a closer connection with Christ and the Apostles, but "How?" was a heart-deep question. The answers which theologians

and priests gave were more misleading and mystifying than directive.

By the arrows which you see on our chart, I have tried to represent Apostolic Succession as a way back to the Apostles. By it is meant "an uninterrupted succession or descent from the Apostles by regular and successive ordinations of Bishops, held to be a *fact* and to be necessary for valid administration of the sacraments." Hence its adherents talked much about being "in order," "having the marriage rite" and the "christening performed by an ordained minister."

This is true of Apostolic Succession: the Protestant ministerial lineage must be traced back to and through the Roman Catholic line, and eventually as you see (pointing to the chart) the Catholic road; and finally after wandering back and through the mist, you lose your way entirely or become confused in the conflicting statements of Catholic historians.

Darras (Catholic) confesses, "The succession of the Popes here (at the very beginning) presents an historical difficulty which has been fruitful in controversies."

Another solution to the problem of identifying the Church, or perhaps more of a balm to alleviate fears or a fetch to stifle the desire for Scriptural things, was that of authority. Authoritative affirmations from priests or preachers that their respective churches are the Church of Christ do not make it so.

The braggadocian swaggerings of religious editors that such and such is the true and loyal Church of Christ, or that they always interpret the Scriptures correctly, while others are digressive, is on a par with the rantings and struttings of the society officers.

Drummond wrote, "It has been indicated that the authority of authority is waning. This is a plain fact. And it was inevitable. Authority—man's authority, that is—is for children. And there necessarily comes a time when they add to the question, What shall I do? or What shall I believe? the adult's interrogation—Why?"

Accordingly some had put away childish things and began thinking as men. Too many now believe certain teachings to be Scriptural because Brother So-and-So, "who baptized me," or "preached grandfather's funeral," said so; or "I read in Brother So-and-So's book, and he united my sister in marriage."

The Name—Not All-Important.

Then, too, we have those who stake everything on, or revolve everything around the *name;* that is, if a congregation calls itself the Church of Christ it is, by them, unquestionably the Church of the New Testament. Now it is just as erroneous to teach that everything is in the name as it is untrue to say that "There's nothing in a name."

In a certain city where I held two meetings, one of the digressive congregations announces their services under the name of Christian Church, deeds the property accordingly, yet, as a feint, has on the corner stone the name, "Church of Christ." The government statistical report, furnished by the American Christian Missionary Society, places this congregation with the denomination known as the Disciples of Christ. The digressive congregation at Huron, S. D., contends for the name Church of Christ, yet has all the earmarks of other digressives, from pastor to contributing to the societies, instrumental music, etc.

Brethren, listen: you may carve the name Church of Christ on the corner stone—or four corner stones—and paint it all over the church building, inside and outside, and talk glibly about the *name,* but it won't amount to a shadow in the shade—is of no consequence whatever—if the doctrine, worship and works of the congregation are not Scriptural.

To the Sardis church it was written, "I know thy *works,* that thou hast a name that thou livest, and thou are dead."[5] So when you find a congregation with the name, don't be deceived into thinking that that makes it loyal to the Book. Decide the matter by their worship and works, and attitude to the societies in connection with the name.[6]

The Bible Our One Rule.

Reviewing, we note that Wiclif gave the people the first English translation of the Bible. That was in the fourteenth century. In the fifteenth century Wessel showed a great reverence for the Scriptures, affirming that faith comes by the same; and in the next century Tyndall argued for the Bible for the people and translated it from the Greek that they might read it for themselves.

The spirit of translation and interpretation entered into the two witnesses that for 1,260 years had been in the dead languages and kept from the common people, and they stood on their feet.[7]

Friends, the only way to settle these religious questions, the only way to get back to Jesus and the Apostles is by this Book—this Book which *all* accept as true. Chilling-

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[5] Rev., 3:1.
[6] App. G. 1, on the "names."
[7] Rev., 11:11.

worth said, "The Bible and the Bible alone is the religion of Protestants."

I want to read you something from Professor Huxley. Now, he was an evolutionist, and some say a skeptic, but the following is all so true and fitting: "I have always advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books among the people. Its teachings are so infinitely superior to those of the sects, who are just as busy now as the Pharisees were eighteen hundred years ago in smothering them under the precepts of men. It is so certain, to my mind, that the Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old-world superstitions which have been piled around it by the so-called Christians of later times; it is so clear that the only immediate and ready antidote to the poison that has been mixed with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring, that I exercise the right and duty of free judgment on the part of every man, mainly for the purpose of inducing other laymen to follow my example."[8]

If men would devote themselves more to the Bible, rather than creed; if followers of Christ would devote themselves more to His Church, rather than their pet denominations, it would be but a short time when the light of the cross would illumine the uttermost parts of the earth with its redeeming brightness.

The Restoration Movement *was* primarily, and *is* especially, a movement to realize an ideal; that is, make the Bible in reality the Guide for the people.

As the Renaissance was the forerunner of the Reforma-

[8] From the "Nineteenth Century."

tion, as the great religious movements known as the Restoration are symptomatic of causes which lie far back in the centuries. While Wiclif and others were the robins which foretold the coming Springtime of the Reformation, to be followed by the Summertime of the Restoration, there were deep-seated causes which produced these effects. So now we will tell you about the Restoration.

Stone—Christian or New Lights.

Barton W. Stone was a law student in the Guilford Academy when a religious revival in the town impressed him so that eventually he changed the purpose of his life, and decided to enter the Presbyterian ministry. This necessitated a careful study of the Confession of Faith, which greatly increased Stone's perplexities. At his final examination, when asked if he accepted the Confession, his reply was, "As far as consistent with the Word of God."

If prophecy is not an arbitrary decree which is finally fulfilled because it was thus decreed, but the eye which foresees the coming events—the logical consequences of crtain facts which tend to fulfillment—then young Stone's concise answer was prophetic and indicative of his ultimate rejection of the Confession of Faith and withdrawal from the Presbyterian Church. That response was sure to bring a radical change some time.

It is the one who opens the mouth and acquiescently says, "Mr. Preacher, shovel in the stuff—paganistic and everything—and I'll swallow the whole business, even if it makes me sick, because you are the ordained and authoritative shoveler," that will attain to nothing more than a lackadaisical vassal.

Consequently it came to pass that Stone doubted much

of the Confession of Faith, and his orthodoxy was questioned by the higher-ups. The final outcome of the matter was that he and five others withdrew from the Lexington Synod and constituted themselves into the "Springfield Presbytery." June 28, 1804, they published "The Last Will and Testament of the Springfield Presbytery," a most humorous and unique document, yet full of Scriptural truth.

Declaring the Bible to be the supreme standard or guide, they continued their plea for the union of God's people, and preached Jesus and Him crucified. Thousands attended these meetings and great excitement prevailed, for all the paraphernalia of a modern holiness revival obtained, and the manfestations regarded then as of the Spirit were afterwards condemned by Mr. Rogers, a co-laborer with Stone, and an attendant at these meetings, who wrote the "Biography of B. W. Stone."

The converts of Stone were called Christians and nicknamed New Lights. While holding to believers' baptism, for the most part, yet some practiced infant baptism; some few had been baptized Scripturally, but many had simply been sprinkled. Baptism with them was not a test of fellowship.

Stone relates that one time when sinners were at the mourners' bench "and none seemed to be comforted. I was considering the cause. The words of Peter on Pentecost rolled through my mind, 'Repent and be baptized for the remission of sins and you shall receive the gift of the Holy Ghost.' I thought, were Peter here he would thus address these mourners. I quickly arose and addressed them in the same language, and urged them to comply. Into the spirit of the doctrine I was never led, until it was

received by Brother A. Campbell, some years after."

Though Campbell and Stone did not meet until 1824, a meeting was convened at Lexington, Ky., in 1832 to effect a union of the "Disciples" or "Reformers," as the converts of Campbell were called, and the "Christians." And, brethren, if the spirit of both Stone and Smith, who were chosen as the leading speakers, and the love that controlled that meeting could be transmitted into the hearts and lives of our editors and preachers, the Church of Christ would be a great united family, rather than a body divided by egotists, hobbyists and factionists, to the delight of the denominations and digressives.

As in the days of old, when the sons of God came together, Satan came into their midst; and as it is in these later days, so it was with the union meeting of 1832. It was not long until the peace of congregations was disturbed by those who "caused divisions and occasions of stumbling, contrary to the doctrine."[9] So Elders John Smith and John Rodgers, formerly of the two bodies, were sent out to counteract the evil influence.

There were a few who refused to join Stone and the others in this union, hence we have today the New Light Christian Church, with about 100,000 members. Stone and Campbell became warm friends, and after carefully considering their points of doctrinal differences came to a practical agreement on the essentials.

Thomas Campbell.

The father of Thomas Campbell was at first a Roman Catholic, but finally renounced Romanism for the Church of England, in which he died. Thomas was born in Ireland

[9] Rom., 16:17-19.

in 1763; educated in Glasgow University and Divinity Hall; afterwards conducted an Academy, and was for several years a Presbyterian minister of the Anti-Burghers branch.

"Out of a protest against the Established Churches there had grown up in England, Scotland and Ireland numerous religious denominations, which when not fighting what was regarded by them as the common enemy—namely, the Established Churches—they set fighting one another."[10]

Such was the religious environment in which the amiable and scholarly Thomas Campbell was reared, and ministered. It is not surprising that the first public act of this deeply spiritual and non-sectarian man was in the interest of Christian Union. His effort to unite the Anti-Burghers and the Burghers was unsuccessful.

Longing for the land of freedom, especially one free from religious strife, and believing a change would improve his health, Thomas Campbell sailed for America in 1807. Upon his arrival in Philadelphia he presented ministerial credentials and was assigned to Washington County, Pennsylvania, in the behalf of the Seceder Church.

He had not been in this new field long until he found disunion and bickerings, and the same sectarian spirit in the new world which prevailed in the old.

Friends, sectarianism is the same the world over, and just as long as we have sects we are sure to have the satanic spirit. The annihilation of sectarianism is the only way to eliminate the fruits of the system.

Thomas Campbell was not a respecter of persons, religiously, for he mingled with and ministered unto those

[10] Moore's "History of the Disciples," p. 98.

of other religious affiliations as freely as to the Seceders. With him the communion table was the Lord's table and to it he earnestly invited the Lord's people, regardless of creed. This gave great offense to his Seceder brethren. Charges were preferred against him before the Presbytery, whose final decision was one of censure. The Synod to which Mr. Campbell appealed, of course, sustained the Presbytery.

Campbell continued his condemnation of divisions, and his plea for Christian Union, preaching in the homes of his friends, or in shaded groves, but seldom in meeting houses, as, for the most part, these were shut against him.

It was in one of these meetings that he made the dictum, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." One of his hearers—Andrew Munro, a Scotch Seceder—arose and said, "Mr. Campbell, if we adopt that as a basis, then there is an end of infant baptism."

Campbell had not considered consequences. He was solely absorbed with the great principle. "Of course," he eventually replied, "if infant baptism can not be found in the Scriptures, we can have nothing to do with it." Whereupon a Mr. Acheson exclaimed, laying his hand upon his heart, "I hope I may never see the day when my heart will renounce that blessed saying of the Scriptures, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" Upon quoting this, he burst into tears and was about to retire to an adjoining room when James Foster cried out, "Mr. Acheson, I would remark that in the portion of the Scriptures you have quoted there is no reference, whatever, to infant baptism." With-

out offering a reply, Mr. Acheson passed out to weep alone.[11]

Shortly after Thomas Campbell wrote the "Declaration and Address," which was as vehement a protest against sectarian tyranny and as earnest a plea for *religious* freedom as the "Declaration of Independence" written by Thomas Jefferson was against *political* tyranny, and for *political* freedom and equality. Every preacher of the Church of Christ should read *and study* the "Declaration and Address."

Alexander Campbell.

Now, Alexander Campbell, son of Thomas Campbell, remained in Glasgow University to finish his education. The "Haldanean Reformation" in Scotland, carried on by James and Robert Haldane — two distinguished Scotch preachers—was aimed chiefly at infidelity and Socinianism in the Established Church. These men contended for the independence of each congregation, the Bible as the only authoritative guide and practice of lay preaching. John F. Rowe and W. T. Moore state that the necessity and desirability of discussing Christian Union was impressed upon the Campbells by the Haldanes.[12]

With this as a preparatory background, and out of this environment, Alexander Campbell sailed for America in 1808, and after a perilous voyage of eleven months, during which the ship's company had almost perished in the Atlantic, he landed in New York the last of September in 1809, and a month later joined his father at Washington, Pennsylvania. Both father and son were happily surprised

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[11] Paraphrase from "Memoirs of A. Campbell,"
[12] App. G, 2.

that each had arrived at practically the same conclusions from the consideration of religious conditions.

In view of the Stone movement in Kentucky, Thomas Campbell's work in Pennsylvania, the Haldanes in Scotland, and Alexander Campbell's harmonious concurrence, though each was ignorant of the other's efforts, have led some to affirm that all these were guided by Providence or inspiration.

Similarly, they give as proof illustrations that Isaiah, Hosea and Micah prophesied from different places, but upon corresponding themes; and Jeremiah, Habakkuk, Zephaniah, Ezekiel and Daniel later predicted, in part, the same events, though each from different countries and not cognizant of the other's prophecies.

The speaker is not in accord with this so-called providential plan or theory because there are so many similar coincidences in history and science. For instance: Adams and Le Verrier worked in their respective laboratories, each without the knowledge of what the other was doing, and finally, about the same time, discovered the almost exact position of Neptune. In fact, before they saw the planet they affirmed that the disturbances of Uranus and the plan of the universe indicated that a planet *must* be in Neptune's position. Later the telescope proved—that they were inspired or providentially guided? No, no—that their calculations were according to scientific laws.

So they who consider the real condition of the religious world and *seek* a remedy must arrive at the same conclusion. It is a matter of *thinking* and *law*.

Having mutually agreed to take the Bible as their rule of faith and practice they began a thorough introspection of their doctrine and conduct. This honest investigation

revealed, as it always will with such, the fact that they had not fully obeyed God. So it came to pass, as it always does with such honest souls, that Thomas Campbell, wife and daughter, Alexander Campbell and wife, and James Hanen and wife were baptized in 1812 by Elder Luce, a Baptist preacher. Although Alexander Campbell refused to appear before a Baptist congregation and relate an experience as per the Baptist custom (admitted by Elder Luce as not Apostolic), and would not consent to but one confession, "Jesus is the Christ, the Son of God," and had stipulated with Elder Luce that he wanted the baptismal formula to be "into" the name of the Father, Son and Holy Spirit, and not "in" the name, as was usual among the Baptists, yet from the day of their baptism they were regarded as members of the Baptist Church.[13]

At that time the Baptist Church had a human creed, and the plea for a return to the Bible as the all-sufficient rule of faith and practice soon disturbed their religious equilibrium. So the Campbells soon found their teaching out of harmony with that of the Baptists.

Come Out—Be Ye Separate.

The preaching of the Campbells continued more and more discordant with that of the Baptists, and it was plain that a new move was indispensable to restore the Apostolic Church. Accordingly, in 1827 they "came out from among them," and as a separate people began to preach the primitive gospel, and institute congregations as per the New Testament pattern. The movement gathered strength very rapidly, and especially when the "Christians" united with the "Reformers," to which we have referred.

[13] App. G. 3.

Should any doubt Alexander Campbell's ability to lead in this back-to-the-Christ-and-the-Apostles movement I will recall two of his debates.

Robert D. Owen, a noted infidel, had gone up and down the Ohio and Mississippi Rivers challenging the Bishops, Presiding Elders and preachers of the denominations; none of whom accepted. They were afraid. Twice he challenged Alexander Campbell to an open discussion of the evidences of Christianity, but he, too, refused. He knew that Owen was an intellectual giant. Finally, when challenged a third time, Brother Campbell said, "By the grace of God and all the power of my being I will defend the Christian system against the assaults of this man."

The debate had continued for three days when Mr. Owen began to repeat himself. Reminding Owen of his repetition, Campbell said, "Mr. Owen, if you have presented all your arguments and have no more to offer, please give me the floor, for I have much to say." Conscious of having repeated himself, Mr. Owen kindly replied, "I have presented my arguments. You may proceed."

For one hour, two hours, three hours, Brother Campbell defended Christianity and the people listened patiently. For four hours, five hours, yea, six hours, he piled the evidences of the resurrection of Jesus mountain high, and his audience remained attentive. For twelve long hours this adherent to the primitive faith defended the old Book and Christianity in a manner which has seldom been equaled, and never surpassed. It was conceded that his defense of the Christian religion was overwhelming in its conclusiveness.

I have in my library a book, "Testimonies in Favor of Religion and the Bible"—written by President Harrison

of Moore's Hill College. In this book we find page after page of the plea that Campbell made on this occasion. Mr. Harrison, though a Methodist, considered it worthy of a place in his great book.

Eight years after his debate with Owen, Campbell stepped into the arena again and debated a Roman Catholic—Bishop Purcell of Cincinnati. The seven propositions were negative and threw the burden of proof on Campbell, yet his was an able presentation and a masterful defense of the principles of Protestantism. While sectarian "divines" skulked, Alexander Campbell put on the armor and successfully defended Christianity against Athetism, and Protestantism against Romanism.

Think you, friends, this man was able to read the New Testament and understand it sufficiently to preach and practice as the Church did in Apostolic times? Sincere? Was he? Think of the sacrifice he made for the truth and you have the affirmative answer.

Christians Must Unite.

Coalescent with the restoration of the primitive Church was the plea for the union of all Christians on the Bible and the Bible alone. This plea was an admission that there were Christians in the denominations, and a cordial invitation to come out from among them.

Friends, look at this chart, and these are only a few of the hundreds of denominations. Dare you in this enlightened age say that Jesus referred to these sects when he said, "I am the vine and ye are the branches!" It won't do! It won't do! No vine ever grew such branches.

Brethren and friends, I speak advisedly and, as God knows my heart, sincerely. Hear me: We can never save

the world as long as we are divided as we are. Size up Christendom—Christendom divided into hundreds of warring sects, contradicting themselves and each other, each pretending to teach the way to God—and the harbingers of civilization. Where's your hope under these muddling conditions?

Let me give you a few statistics—stubborn facts.

1. The world's population increased from 731,000,000 in 1792 to 1,500,000,000 in 1892—Protestants increased from 44,000,000 to 143,000,000 during this period. In other words, the population has increased more than nine times faster than divided Protestantism—that is, there are 670,000,000 more non-Protestants today than 100 years ago, 1,357,000,000 not Protestants.

Brother Protestant, in view of these figures—"figures don't lie" — where is the possible chance of Protestants saving the world? Inasmuch as there is strength in unity, Catholics are not anxious for Protestants to unite!

2. Once more: Catholicism grew from 100,000,000 in 1792 to 230,000,000 in 1892, but the world's population increased nearly seven times faster, so that there are more non-Catholics today than 100 years ago—1,270,000,000 in the world today not Catholics.

How Can Catholicism Possibly Christianize the World?

3. Both Catholics and Protestants number only 373,000,000, leaving 1,127,000,000 non-Christians. How long will it take both to evangelize the world?

There Is Only One Remedy: A union of All of God's People on the Word of God.

Jesus prayed for this Unity, "that the World may

believe that God sent him," and the first step toward World Evangelization is this Union.[14]

The Church of Christ—restored amidst the bickerings of denominationalism—takes God's Word as the only Rule of Faith and Practice, and pleads for union thereon.

"How blest and how joyous will be the glad day,
When heart beats to heart in the work of the Lord;
When Christians united shall swell the grand lay,
Divisions all ended, triumphant His word!

"Come, brothers and sisters, and join in the fight,
Our Saviour and Captain has bidden us come;
Then on with the armor and dare to do right,
Press on in the struggle till Christians are one.

"The prayer of our Saviour impels us, move on;
Its words are still sounding the call of our King;
And Paul in devotion doth echo the song.
'I beg you, my brethren, to speak the same thing.'

"Be faithful and true till the warfare is o'er,
Till factions are foiled and the victory is won;
And millions of voices shall blend on the shore,
To welcome us enter our Father's glad home."

—*A. C. Hopkins.*

"What says the Bible, the Blessed Bible?
This should our only question be;
Teaching of men so often mislead us:
What says the book of God to me?

"Few ever study the Word eternal,
Few ever seek to know or do;
Yet, there are some who try to improve it,
Touching God's holy commandments too.

"What will you say at Jesus' coming?
You, who Jehovah's law construe.
Can you reply, I've kept the commandments?
Answer the question, each of you."

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[14] John, 17:11, 20-23; *cf.* Ps., 133:1—; Rom., 12:4, 5; I. Cor., 12:12; II. Cor., 13:11; I. Pet., 3:8.

APPENDICES TO LECTURE VII.

App. G. 1.—The Names.

That there are *two* separate peoples in the Restoration movement under two *distinct* names who, like the Samaritans and Jews, have no dealings with each other, is evident from the facts. That one of these bodies is denominational and digressive is clear from the appended facts:

1. The International Cyclopedia says, "Disciples of Christ: a denomination organized in 1827, sometimes called Campbellites, but prefer to be called Church of Christ." Of Campbell it says: "His followers increased rapidly and are now known as Disciples of Christ."

2. On both the cover and title page of the Year Book put out by the American Christian Missionary Society we read, "Year Book of the Churches of Christ (Disciples)," with the word *Disciples,* you note in parentheses and spelled with a big D, which not only identifies and denominates, but differentiates them from churches of Christ *not* included in said Year Book.

3. On page 3 of the 1916 Year Book, Burnham's Introduction uses "Disciples of Christ" twice and *"Disciples"* once with a big D. He was then President of the A. C. M. S., and those fellows never talk amiss or without authority.

4. Then comes Richardson's article on "The *Disciples of Christ*—Their Origin and Aim." In this he treats the *"Disciples"* as a religious body, and so uses the word five times—always with that denominational "D." Surely there is such a body.

5. On page 22 of the Year Book there are five books advertised pertaining to the "Disciples," and in the back of the book there is a full-page advertisement of *"The*

Disciples' Publication Society," and four pages advertising the "Board of Publication of the *Disciples of Christ;*" and on these pages *"Disciples of Christ"* occurs a dozen times.

6. Page 45 has a list of "Colleges and Universities of the *Disciples of Christ,*" with "The *Disciples'* Divinity House of the University of Chicago," of which Willett is Dean and Ames on the Board of Trustees, in the bunch. Turn to page 62, brother, and you will find a list of "papers by the *Disciples* of Christ." (And here let me remind parenthetically that since I left the *"Disciples of Christ"* and came into the Church of Christ I have learned to my astonishment and to the discredit of the *"Disciples of Christ"* that the large number of papers and colleges conducted by brethren in the Church of Christ are *not* included in these lists at all. Thus to make it appear that we do not have things of such educational nature.)

7. Again, pages 44 and 52, we have data referring to the "Board of Education of the *Disciples of Christ;*" also "the National Board of Christian endeavor of the *Disciples of Christ*" — this denominational name being used a half dozen times. Page 58 informs us about "The Congress of the *Disciples of Christ.*" Referring to the "American Home Missionary," the Year Book says, "This magazine contains articles from the *most* successful preachers and evangelists among the *Disciples of Christ;*" and Editor Burnham in the May, 1917, number repeatedly speaks of the *"Disciples of Christ,"* using the big "D" that has caused so much devilment in the days past.

8. From "the Brotherhood" paper I find a report of "the International Missionary Convention of the *Disciples of Christ* at Des Moines in 1916." E. D. Jones introduced the Convention thus: "We come now to the *fourth* annual

Convention of the Disciples of Christ" (107 years after the Campbells declared, "Where the Bible speaks, we speak," etc., and sixty-nine years after they came out from the Baptists and restored the Church of Christ—maybe it is too young to be related to them).

9. Judge Henry, of Cleveland, spoke on the "Men and Millions Movement and the *Disciples of Christ;*" Professor Martin discussed "The Development of an Educational Conscience among the Disciples." (Can's see why that is needed among people so progressive that they go beyond what is written, I. Cor., 4: 6; II. John, 9, and abide not in the teaching of Christ.) Kershner, who used to try to hold them to the Book, referred to the "Convention of the *Disciples of Christ.*"

10. Dr. White declared, "No other religious body was making such urgent appeals to men of wealth as the *Disciples of Christ.*" In this one issue of *The Christian Evangelist* "the Disciples of Christ," or "Disciples," is used some fifteen times, and always with that devilish "D" of contention.

11. Coming back to the "Disciples' rule of faith and practice," on page 6, we read, "A large burden of detail work is placed on the office of the A. C. M. S. It is charged with the task of acting as statistician for the Disciples of Christ;" and on page 68 of the Year Book it says, "The A. C. M. S. herewith submits its annual statistical report as the statistical agency for the Disciples of Christ."

12. Dr. H. K. Carroll is employed by the Government to compile religious statistics. Some one or agent in each denomination must furnish Dr. Carroll the data from which the statistics are compiled. The A. C. M. S. does this for the "Disciples of Christ." You can see, can't you, brother,

that there is in reality and statistically a denomination known as "the Disciples of Christ"? that this new name which the mouth of the *System* has named is approved by the A. C. M. S. rather than the name Church of Christ? So don't blame Dr. Carroll or the bureau at Washington. You know the responsibility lies elsewhere. As the A. C. M. S. is the official statistician for the "Disciples of Christ," a large number of loyal churches of Christ are not included in the "Disciples of Christ." (Many in Nashville, five in Memphis, five in Louisville, six in Detroit, and many others are excluded by the System.) The Church of Christ in Cincinnati, the one in Washington, D. C., are overlooked by the official statistician.

13. Before me is a partial list of 2,500 preachers of the Church of Christ whose names are *not* found in the Year Book of "the Disciples of Christ." The government bureau learned the fact and the A. C. M. S. dodged the issue by reporting *"Disciples of Christ"* (two bodies)." In view of that parenthetical "two bodies," the bureau has caught on, and from this time on the Church of Christ will be given a chance to report as the Church of Christ, rather than be compelled to let the A. C. M. S. report "two bodies," but naming only one: "The Disciples of Christ." Accordingly the Government has appointed J. W. Shepherd, of Detroit, to gather statistics and report for the Church of Christ.

This means that those of the Restoration must line up for digressionism, the *System* of "the Disciples of Christ," or with the Church of Christ, where they can sustain the slogan, "Where the *Bible* speaks we speak, and where the *Bible* is silent we are silent," or stand, as some individuals and congregations do now, as a hybrid body or go-betweens,

neither this nor that. No longer brother, can any boast loquaciously of their loyalty to the Book and the plea, simply because they hold fast the name, or have not denied the name, when their works and *worship* art NOT as per the New Testament Church, but rather as "the Disciples of Christ." Not those who *say,* but those who *do,* are approved.

"HOW LONG GO YE LIMPING BETWEEN THE TWO SIDES?"

If we say and really believe that the Bible is the *Rule* of faith and practice in all things religious, it must be—it *must* be; but if we have found that the Campbellian slogan, "Where the Bible speaks we speak," etc., is obsolete or impractical, or, as the Higher Critics say, that the Bible is only a document on a par with other great literary productions and *not* an infallible guide, then those holding such views should come out in the open and so declare themselves—line up with the "Disciples" and work with them "to beat the Devil."

The terrible fact is, and you know it that digressionism is a big step, yea, a leap, toward Higher Criticism; and you brethren who have called us "old fogies," "behind the times," "kickers," "anti-advancement, anti-progress, anti-education, and anti-everything except *ante up,*" should be last to "cuss" the Higher Critcis; for they but take you at your word. If the "law of expediency" is permissible as to Scriptural teaching and practice, and our "sanctified common sense" and "Christian spirit" are safe guides, then we must give the Chicago critics and others credit and and honor for having worked these to a fare-ye-well and then some. They are simply advancing or progressing, that's all.

Brother, the only way is to stick to the Old Book and pattern after the New Testament Church in name, doctrine, government, practice, *worship,* etc., to glorify the Church, not the societies, as the "Disciples" are doing. Why not come out from among them and be ye separate and walk in the old paths?

Remember, the Church of Christ does not have the above unscriptural things, for the simple reason that God, in the Book, has not directed; and we feel He knows best.

App. G. 2.—Tradition as to A. Campbell.

There is a tradition (and I have been telling it as a fact) that Alexander Campbell, while waiting for a ship to sail for America, was walking along the street in Liverpool, England, and saw a bulletin board advertising a religious meeting. He went to the meeting and heard a man condemning denominational divisions and advocating the union of all of God's people on the Bible and the Bible alone. Up to this time I have found no authentic historical ground for this story, but I do find that Robert and James Haldane were distinguished preachers of Scotland, who carried on a great reformation by contending for congregational independence, and for the Scriptures as the only authentic guide, etc. Moore in "History of the Disciples," says, "Both the Campbells had felt the influence of the Haldanes, and especially on church government, where they ran practically parallel with the teaching of the Haldanes." This may be the basis of the traditional story.

App. G. 3.—Church Affiliations of the Campbells.

Originally the Campbells were Presbyterians. The Christian Association was formed in 1809 as a reformatory movement while they were yet members of the Presby-

terian Church. A congregation called Brush Run was organized out of the members of the above Association May 4, 1811. (Their membership grew to 150 by 1816.)

Upon invitations from many Baptists, the Brush Run brethren in 1813 were admitted into the Redstone Association. A. Campbell's "Sermon on the Law," preached at an Association meeting in 1816, was the entering wedge of separation between him and the Baptists. This was followed by seven years of severe persecutions from a few ignorant and selfish preachers; and in 1823 plans were laid to exclude the Brush Run congregation from the Association.

Moore says, "The whole movement at this time was evidently chaotic. They had launched their boat on a wide, wide sea, but they were not sure just where it would land."

When A. Campbell learned of the scheme to oust the Brush Run congregation, of which he was a member," he immediately proposed to the congregation to give him and others letters of honorable dismissal. Thus dismissed, they formed a congregation at Wellsburg, W. Va. This congregation applied for admission into the Mahoning Association in Ohio, and were admitted. When the Redstone "ring" leaders met to exclude Campbell and others, they were deeply chagrined to find that their bird or birds had flown—that is, no longer a member of their Association.

It was that same year that Campbell began the publication of *The Christian Baptist.* It is distinctly stated that A. Campbell regarded himself, and was regarded by the Baptists in 1826, as a member of the Baptist Church, though not accepting all of their teachings. About 1828, 1829 and 1830 it became evident to Campbell and others that they would have to occupy a separate position; so

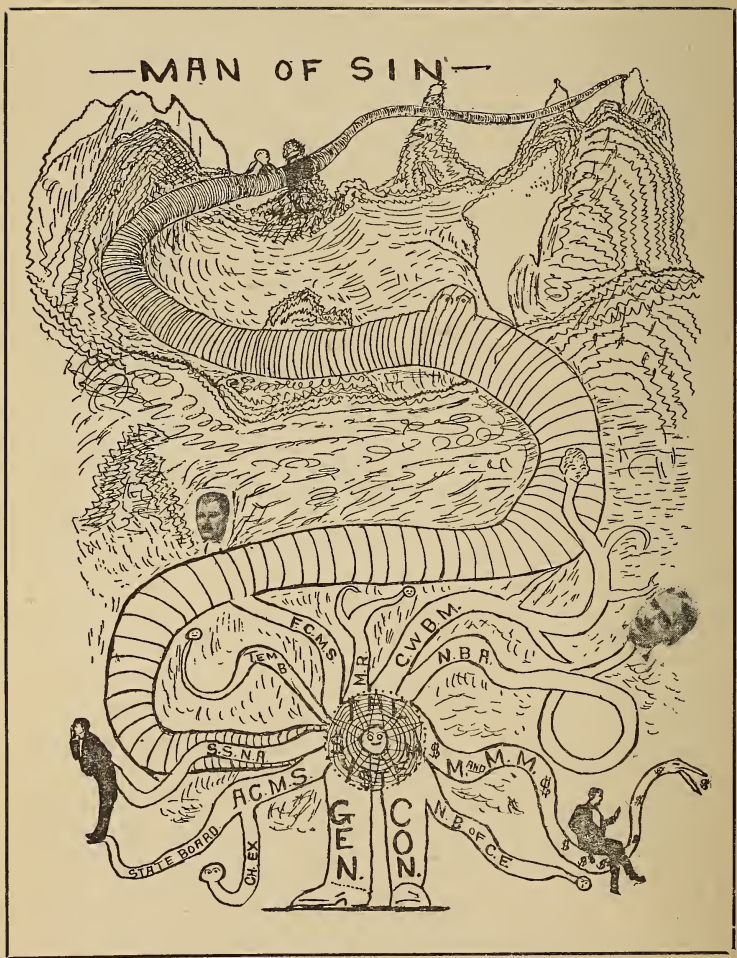
in 1830 *The Christian Baptist,* which name smacked of denominationalism, was changed to *The Millennial Harbinger,* a name indicative of a new era and order. The Mahoning Association was dissolved that same year.

Bacon said, "Truth is the daughter of time and not of authority," and this applied to the Campbells and others in their seeing and receiving the truth-light. Their coming out from the denominational entanglements was gradual and progressive. In the Christian Association they considered the questions of church government, the authority of the local congregation, baptism, and the Bible as the rule of faith and practice.

The fact that B. W. Stone, at first, used a mourner's bench, that Thomas Campbell made no distinction between pouring, sprinkling and immersion as far as they affected the complete obedience to the gospel, and that he even practiced infant baptism, and this after the dictum, "Where the Bible speaks we speak and where the Bible is silent we are silent," shows that their understanding and interpretations were not comparable to their honesty and sincerity of purpose.

This should teach us to be more lenient and patient toward all today who may not see exactly as we see things, and to regard them, for the most part, at least, as honest souls sincerely seeking the truth. This is far better than the unchristian, ungentlemanly and merciless hammer-and-tongs, fire-eating, sound-and-fury method of some of our preachers. The Christ-like, the Pauline way of reaching the people is far better.

As Irenaeus said, "Ever speaking well of the deserving and never ill of the undeserving, we attain to the glory of God."


—MAN OF SIN—
F.C.M.S.
C.W.B.M.
M.R.
N.B.A.
S.S.N.A.
A.C.M.S.
M. 2nd M.M.
GEN.
CON.
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STATE BOARD
OH. EX.

THE SOCIETY SYSTEM—
MACHINE CHURCHIANITY.

(Lecture VIII.)

"A wonderful and horrible thing is come to pass in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—*Jeremiah.*

"We can always see the need of reformation in others, but when the limelight is turned on ourselves, the case is very materially altered."—*W. T. Moore.*

"Give me the liberty to know, to utter, and to argue freely; according to conscience, above all other liberties."—*Milton.*

Our lectures have considered the kingdom of God: its beginning, the falling away, the Reformation and Restoration. In our last we related how the Church—in name and doctrine, work and worship—was restored; that a few took the Scriptures as the all-sufficient rule of faith and practice, and urged others to join them on the same basis.

While it is true that they formed "The Christian Association of Washington," it is also true that such was not considered a church, nor as an auxiliary to the Church.[1] In fact, that was in 1809, and therefore *before* the Church of Christ had been restored. This Association began in what W. T. Moore calls "The Creative Period" of the movement, and continued into "The Chaotic Period." But long before the Church of Christ was completely restored and Scripturally organized this Association discontinued.[2]

[1] App. H. 1.
[2] App. G. 3.

Just as it took years for the first Christians to break away from the Jewish Church and ideas, and see clearly the Christian truth, so it took time for the Campbells and others to find the way out of denominationalism into the sunlight of the Gospel. In view of all the facts, I feel sure that this coming-out covered, at least, twenty-five years, which means that the Church of Christ in its essential features was actually restored by 1830.

Unreasonable as it is, the Church of Christ, having come out from the denominations, and, launched with the slogan, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," had not gone far on her career until she, too, began to introduce unscriptural things into her work and worship.

The first innovation was the American Christian Missionary Society, organized in 1849, and followed by instrumental music, which was used by a Church of Christ first in 1870 in St. Louis, Mo.[3] The Christian Woman's Board of Missions was organized in 1874, and the Foreign Christian Missionary Society the next year. Then came the National Benevolent Association in 1886, and the Church Extension two years later. The Board of Ministerial Relief was, of necessity, started in 1895 to care for the preachers that the system had starved out or laid on the shelf. These are just a few of the *societies* thus far, and the devil and those in power only know where the thing will stop.

A prominent digressive preacher who, like many in his church, was sick and tired of societies, said he was in favor of *getting* the next man who started a society. A preacher of the Church of Christ suggested that he kill the

[3] App. H. 2.

society instead of the organizer. The Bible as an *actual* guide will do that very thing.

Innovations From Denominations.

The first missionary society was organized July 27, 1640, and the next by the English Episcopalians in 1701. The third society started in Denmark in June, 1721, and the fourth by the Moravians in 1732. The English Baptists organized their first society in 1792, and the American Baptists followed suit in 1814. The sixth missionary organization began with the Congregationalists in 1810. So you see when the Church of Christ organized societies and after the same pattern beginning in 1849—after the above dates—they introduced innovations from the denominations and not based on the Bible. Their instrumental music is traceable to Pope Vitalian I., who introduced it into the Catholic Church in 666, as sprinkling is traceable to Rome.

By the induction of these unscriptural things into the Church pleading for a "thus saith the Lord" and a return to apostolic practices, they divided the people of God. "They?" Who? The few who imposed such on the many. In the 1917 Year Book of the Disciples, p. 36, we read, "The F. C. M. S. was organized in the basement of the old Fourth and Walnut Street church, Louisville, Ky., October 21, 1875. *There were only a few present.* Many did not believe in the organization of such a society." Yet these few fastened this unscriptural thing upon the many, and the many were compelled to accept it or be branded as anti-missionary, old fogies, and other endearing christian (?) epithets.

Reaping What Was Sown.

The result is (and I say it from an aching heart) that the movement for a return to Christ and the Apostles, and the restoration of the primitive faith is *blighted* by digressionism, Higher Criticism and denominational mahinery; and today, as a penalty for these sins, there are *two* great religious bodies, which, like the Jews and Samaritans, have no dealings with each other, and both are divided into fighting factions.

The present-day philippic against the sects, and the plea for all to unite on the Bible and the Bible alone, is sheer hypocrisy, and recalls the apothegym, "Physician, heal thyself." We are reminded of the bald-headed man who repeatedly recommended a hair tonic that he had *used for years.*

And here at the beginning of this lecture I refer to the Book. In the fifteenth chapter of Matthew, Jesus asked the religious Jews, "Why do ye also transgress the commandment of God because of your tradition?" and then affirmed, "And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips; But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men."

When the Apostles were charged not to preach the truth Peter replied, "We must obey God rather than men," and Paul wrote, "but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts." I read now from II. Tim., 4: 1-5. (Reads.) Let it ring in our ears, "I charge thee . . . Preach the word . . . preach the word." To Titus he wrote, "But speak thou the things

which befit the sound doctrine." And Peter said, "If any man speaketh, speaking as it were oracles of God."[4] Friends, with all these Scriptures I can not do otherwise than present the truth.

Demosthenes defined the duty of a statesman as one who foresees and foretells; and I shall not ask for any quarter if I fall below this standard. The minister of the great God should be true to the Church and the Book and his better self.

"He who seeks the truth and trembles
At the dangers he must brave,
Is not fit to be a freeman—
He at best is but a slave.

"Be thou like the first apostle,
Be thou like heroic Paul:
If a free thought seek expression,
Speak it boldly, speak it all.

"Face thine enemies, thine accusers,
Scorn the prison rack or rod:
And, if thou hast truth to utter,
Speak, and leave the rest to God."

—*Galliger.*

Truth Hurts, But Makes Free.

In view of the maxim, "It's the truth that hurts," must we always tell the truth? Old General Ziegler was wont to advise me jocosely, "Tell the truth *as long as the circumstances permit.*" Isn't it better to live in darkness and ignorance and in peace, than to hear the truth and be disturbed?

I recall an incident when I was a "pastor" in the Christian Church, and attempting to correct conditions. I laid the subject matter of this lecture before a certain elder of a congregation, and he advised me to give the lecture.

[4] I. Thess., 2:4; Tit., 2:1; I. Pet., 4:11.

I went home with him that night, and, with tears running down his face, he said, "It is all a mistake; I'm sorry you gave it." I asked, "Wasn't it the truth, and shouldn't a preacher tell the truth?" "Yes, oh yes," he replied; "it's the truth, but it's pretty hard, pretty hard. I have given much of my life and money to the Christian Church, and just to think what they are doing; and you tonight published to the Methodists, Baptists, Congregationalists and others that we are not going by the Bible, but practicing unscriptural things also."

Yes, it is the truth that hurts, but Jesus said, "Ye shall know the truth and the truth shall make ye free." You may think that ignorance is bliss, but I remind you that it is sure to be blister some time. A Paris merchant asked Vodacq, the far-famed detective, as to the best protection against burglars, and he quickly replied, "Light, more light." So I am going to turn on the light tonight—going to tell you the truth—if I am physically able, and you see I have an avoirdupois of 212 pounds.

Principles, Not Personalities.

God forbid that I should deal in personalities when so many principles are involved. Then, too I have friends—dear friends—and relatives out of the Church of Christ. All my brothers and sisters in the flesh who make a profession belong to the Christian Church, and my father is an Elder in the same. In this connection I read from Matt., 10: 34-37:

"Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her

mother-in-law: and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

The sword in this Scripture is not what some of the militarists and bloodthirsty say—carnal warfare—and that Jesus is the author of war rather than the Prince of Peace, but it is a strained relationship induced by one following his convictions against the many. To those who would make a sacrifice for truth, Jesus gave precious promises; and taught that we are judged and punished according to our knowledge and ability.[5] Therefore I can not do otherwise than tell you the truth about things.

Do not accuse me of bringing these unpleasant matters before the public. I am only dealing with things that others, untrue to the Book and the Plea, introduced into the Church with the resultant conditions. When Ahab met Elijah he said, "Is it *thou, thou* troubler of Israel? And he answered, I have not troubled Israel; but *thou,* and thy father's house, in that *ye* have forsaken the commandments of Jehovah, and *thou* hast followed the Baalim."[6]

I shall not offer any apologies to the pulpit parasites—the slaves of the system—nor shall I bow in submission to the god of ecclesiasticism and of gold. I should offer my apologies to those truth-seeking disciples, who want to be true to the Book notwithstanding the digressive environment. I should apologize for remaining silent so long as to the corruptions in the restoration movement.

But, like many others in the digressive Church, I trusted that they would tire of the unscriptural things—these inno-

[5] Mark, 10: 29, 30; Luke, 12: 47, 48.
[6] I. Kings, 18: 16-18.

vations from paganism and denominationalism—and eventually put them away and return to the old paths. After twenty years of waiting and bitter experiences I was compelled to confess my disappointment. Even then I did not decide to make an open and active fight. I dreaded as I have never dreaded anything before, entering a conflict in which I may find myself out of harmony with those whom I love in the Church and in the ministry.

I knew things were wrong. My conscience, supported by judgment, reminded me repeatedly of these wrongs. But the devil said, "Be quiet, don't kick up a row. Don't be a kicker, but a booster. The stamp of the Church hoary with age is upon these things. Perhaps you don't understand. Be careful, don't get nervous! If you can't endorse these things, don't oppose. They work well, even if unscriptural." These are almost the exact words of a State Society sycophant to me in 1908.

Conscience Compels the Change.

But my mind was made up—the matter was settled. No question about it! I knew the societies were Scripturally wrong, and I knew, too, that my stand against them meant that I, like Dan. Matthew or A. Campbell, would be persecuted and misrepresented. Then, what of the future? From the depths of my heart under deepest conviction came the cry, "Oh, God, what must I do to be saved"—saved from the system—saved from slavery, saved from the "Man of Sin"—in his latest dress? And the only answer, wafted as it were on the wings of love from the throne of righteousness, was, "Do the right. Oppose the wrong. Leave the rest to God."

Friends, I came up through a fight with the wolf—

poverty. That fight goes on. In my early manhood I heard the old Jerusalem Gospel—accepted and obeyed it. On that bright spring day, as I emerged from the baptismal grave, I decided to preach the message of my heart. That slogan, "Where the Scriptures speak, we speak; where silent we are silent," had more influence over me than any one sermon. Indeed, this was the *corner stone* from which I builded my sermons. I started at that point years ago.

And so, when I learned that the church for which I was then preaching did not respect the silence of the Scriptures, and where they spoke in clear terms we were as silent as a graveyard, my faith failed to be strengthened by the so-called argument of expediency and a fat stipend with an easy pastorate. I continued my work, but when I became aware of the "bossism" in the ranks," that rings and gangs controlled affairs, that the Christian Church was Tammanyized, that the society system not only winked at such, but creates it; I began my protest against the machine.

It may be hard for you to believe and if you do believe all it may disgust, and discourage you with so-called Apostolic (?) Christianity, but I affirm that there is an octopus-like conspiracy and a religio-machineism as corrupt as ward politics, deep as hell, and as devilish as old Satan under the guise of missionary work and the spirit of Jesus.

Jesus Meek—and Mordant.

Brethren, I don't want you to feel that I am unchristian in this *exposé,* for as Longfellow wrote:

> "Being all fashioned of the selfsame dust,
> Let us be merciful as well as just."

And I will be just, but true to truth.

One time Jesus flung this at the leading religionists: "Woe unto you scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter. Ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves. Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: Ye blind guides that strain *out* the gnat and swallow the camel! Ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.[6]

Paul wrote, "Now, these things, brethren, I have in a figure transferred to myself and Apollo for your sakes; that in us ye might learn not to go beyond *the things* which are written; that no one of you be puffed up for the one against the other." I read again, "Whosoever *goeth* onward and abideth not in the teaching of Christ, hath not God."[7]

The Restoration, a Revolution.

John F. Rowe argued in 1864 that Reformation implies Revolution thus: "Revolutionists are agitators—disturbers of society. Wicked men don't like to be agitated—jostled. Errorists don't like to be shaken. Consequently, when reformers begin to agitate the world they incur the displeasure of that party whose crookedness they want to make straight, and whose roughness they try to make smooth. We have now too many cramped-toed taper-

[6] Matt., 23: 13-27.
[7] I. Cor., 4: 6; II. John, 9; *cf.* I. Tim., 6: 3-5.

fingered, smooth-haired, silver-toned reformers, who would overturn the world by the art of finesse, sentimentality, platitudes and beatitudes.

Some suppose that because the power of the Pope is broken, and the bulls of the Vatican have ceased to thunder, and churches have ceased to dogmatize, and ecclesiastic comets are despised, and creeds can no longer blind the liberated conscience, and clerical despotism is paralyzed, that therefore we have filled our mission, and the great day of deliverance is inaugurated."

Do I falsely accuse the Disciples — the Christian Church? Is there a Machine Rule and bossism and an ecclesiasticism in said Church? Let us see. J. A. McMillan was the special correspondent for the *Christian Standard*— a digressive sheet. He visited the conventions and reported to his paper. In one of these write-ups he speaks of the "blooming ecclesiasticism in the Colorado convention, and we will do well to heed some things quietly said in some addresses, but the characteristic of ecclesiasticism is to remain deaf to voices in which there is a warning note." He speaks in one report of "bringing all under one ecclesiasticism, and to this all seem to be giving away."

Where is this ecclesiasticism to which McMillan refers? In the Church of Christ or in the Disciples of Christ? In the latter, to be sure. Supporting his sheet, he wrote: "*The Standard* has declared its intention to in no way support this flagrant *departure from the basic* principles of the Restoration Movement." This shows that somebody *flagrantly departed* from the Bible as the guide which was the basic principle of the Restoration; and the "Disciples of Christ" is guilty of this digression.

The Standard said editorially: "We must, however,

reassert our conviction that these difficulties are inseperable from the ecclesiastical form with which they *have been associated in the past;* and that they will recur again and again, so long as such *form* is adhered to. When a few delegates of churches are permitted to do business in the name of all the churches, the innocent are always at the mercy of shrewd schemers."

What church is meant that has this "ecclesiastical form permitting a few delegatse to do business in the name of all the churches" and creating "shrewd schemers"? The church that has the delegates and the conventions and the societies—The Disciples of Christ. And yet *The Standard,* with all its boasted loyalty to the truth, is an organ supporting the Societies, which have formed the ecclesiastical system. That is like a moral saloonist running a saloon on one corner and a Keely Cure on another, and advertising them to beat the band, while at the same time he is writing editorials against drunkenness, crime and poverty.

Evidence—Internal and Inherent.

In reply to a letter I wrote in 1910 to M. B. Ingle, a preacher of the Christian Church, he said: "Yes, I know there is a 'ring' that controls, or is trying to control, so that things have become intolerable, but there are thousands of men who have not yet bowed the knee to the *Baal of Ecclesiasticism.* The leaders of ecclesiastic conspiracy will soon be smoked out. I think I am on the inside of the insurgent movement, and could tell you a few things that you have not dreamed of. I could tell you much more, but I am not at *liberty to do so at present."* Ah, not at liberty! He can not hold a "pastorate" for long in the Christian Church except he bows to the Baal of Ecclesiasticism.

In 1912 I wrote to C. P. Butler, a son of the founder of Butler University, and told him about the system. May 17th he replied, "Where can I verify your statements? What I want is the truth." Upon my advice he wrote the F. C. M. S. for their constitution, and *The Christian Standard* for information. Their replies are before me, from one of which I will quote later. After receiving these replies Butler wrote me thus, "Yes, I'm catching on. Father called me slow, but I try to get to the bottom of things. I have come to look on the F. C. M. S. as after the same pattern as the Standard Oil Company so far as the business end is concerned. I believe the only thing that will prevent the 'ring' from pulling off from the church is to rescue the F. C. M. S. from their control, and if we do, I believe they will organize another."

L. G. Price, an elder in a Christian Church in Illinois, wrote me thus: "I, like you, have decided that the State Board is a political *machine,* for no one can get a place that don't belong to the *machine."* That was in 1912, while I was still preaching for that denomination.

R. H. Riggle, clerk of a congregation for which I preached six years, wrote the *inquisitors* of the State Board, when they were doing their worst to crush me, thus: "These are days of big things—the steam roller, the autocratic combine, and must their merciless power override Jesus and His teaching?"

In 1917, in reply to my son, who had written him for a letter to unite with the Church of Christ, Brother Riggle wrote thus kindly: "I am much pleased to receive your letter and to know that your interest in religious service is of the *Maple* kind, and trust by your faithfulness you shall make a record that will honor the name and be

pleasing to the Master. Be earnest and true to your better self, and as patient and forbearing with opposition as your father has been, and the way will open before you for a noble career. I am glad to know your father is active in his work and am sure he is accomplishing results." The writer of the above, like many in that and other digressive congregations, is a grand and noble character. He knows of the existing evils, but fails to connect them with the cause—digressionism.

W. E. Dudley wrote me thus in 1912: "I am fully confident that all so-called auxiliaries have led to the formation of an ecclesiasticism. I regard the F. C. M. S. and all State Societies today as being on a par with the M. E. District, State and National Conference."

T. M. Jones for the past twenty-five years has been a preacher of the digressive Christian Church, but the spirit of ecclesiasticism that is flooding that body, along with its unscriptural practices, has so disgusted him that he has ceased to worship with that Church, and is now worshiping with the Church of Christ at Corning, Cal. He is only one of hundreds who have thus come out from among them.

The System Specified.

Introducing this phase, I read an editorial from *The Christian Standard*s "The 'General Convention' can not stand for the Restoration movement. To attempt the advocacy of such a cause by such means would be to seek peace and pursue it with dreadnaughts and howitzers—to plead for temperance from lips maudlin with drink—to drive shadows from a room by intruding darkness more intense. The 'General Convention,' as proposed, is an ecclesiasticism, and, therefore, foreign to the Restoration

movement, not only in degree, but in kind. And so the *Christian Standard* is against the 'General Convention.' And when missionary agencies lend support to that which is, from its very nature, opposed to the Restoration movement, they forfeit the right to support. Hierarchy is not a matter of character or sound doctrine, however, but of organization and the assumption of power or prerogative."

Like little Bud, who ate dinner with a neighbor and "swallowed something awful out of respect to the hostess," as he told his mother, so *The Standard* and the Christian Church are forced to swallow the "hierarchy and the General Convention"—admittedly an ecclesiasticism—and all their attendant evils, out of respect to the *Church* and "good spirited brethren."

The data I give respecting the societies is based upon statistics compiled from the records prior to the time I left the digressives, and, therefore, had access to the same. Of the 7,200 congregations which they claimed, 3,000 contributed to the F. C. M. S., leaving a majority not supporting. This Society is not composed of the 3,000 contributing congregations, but is made up constitutionally of (1) Board of Managers, which includes the officers, and Life Directors, (2) Life Members and (3) Annual Members.

The payment of $10 makes the payee an Annual Member; and $100 makes them a Life Member; but if a representative of a S. S. class, or Church, a *Life* Member for *fifteen years* only. There is a reason for this distinction in Life Membership. The Life Directors are made so by paying $500. Friends, you may not think it, but it's the truth: I never was a Director in the F. C. M. S.; I did not have the 500—can show you my diminutive bank account as proof.

The 367 Directors and 13 officers—380 in all—constitute the Board of Managers, which as per the constitution has "power to appoint its own meetings, enact its own by-laws, etc., fill all vacancies, establish such agencies as the interest of the Society demand, appoint missionaries, fix their compensation, direct their labors, and make all appropriations to be paid out of the treasury." (Art. VIII.)

The officers constitute an Executive Committee, who "shall have all the powers vested in the Board of Managers during the intervals of the Board meetings. A majority shall be competent to transact business." (Art. V.) This means that seven of the thirteen can have meetings and do things for the 380 and publish it as the doing of the Brotherhood. How's that for "ring rule"! But as a safeguard (?) the "Board of Managers shall present to the Society at each annual meeting a report of the proceedings during the past year. The action of the Board is subject to revision by the *Society* (Art. VIII.); but Art. X. says, "this annual meeting shall be held at the same time and place as that of the A. C. M. S., which is as a rule when the National Convention meets."

As the Life Members and Annual Members (the only part of the Society outside of the Board) are not *so* flush with money, or they would buy directorships, and being scattered are, therefore, not always able to attend the distant conventions, you can see they have little chance to hear the Board's report, and absolutely no chance to revise it.

Another illustration of "fixing" and "wire-working": At the Portland Convention the Chairman of the Board of Managers appointed a Committee on Nominations. Of the five appointed, four were members of the Board of

Managers and Life Directors of the F. C. M. S. "Your Committee on Nominations," they reported, "recognizing the faithful and efficient services rendered by the officers and members of the Board of Managers (four of this committee were of the Board—bragging *inter se*) during the past year, would recommend their re-election," and here follows a list of sixteen officers—three more than the constitution authorized. The report was unanimously adopted, of course.

A prominent digressive preacher wrote, "If anyone will examine the minutes of our general conventions for the past five years he will find that less than fifty have taken any prominent part in them. This handful has filled all the offices, made all the speeches, served on all the committees and occupied all the time of discussion.

Ye Can't Serve God and Mammon.

According to the constitution of the F. C. M. S., money talks—money buys membership in the same. Lappin, editor of *The Standard,* wrote C. P. Butler in 1912, "The mistake that is being made is in putting *money* first. It has led to many abuses; the placing of teachers untrue to the word, the wielding of undue influence among the churches and in our schools and colleges."

A well-known Christian evangelist affirms that good brethren are discriminated against and favors showered upon those who roll in the shekels. Let not anyone think that I am opposed to our organized work—my opposition is now and ever has been against the officialism that makes the stream of dollars the measure of success, and bases its standard of membership and society upon the number of nickles one can put in the collection basket.

Under date of August 6, 1915, Mr. Mohorter, Secretary

of the N. B. A., sent a letter of information to Mr. Rossell. Referring to membership, he said, "I regret that they all seem to be on a money basis. In this respect, we are in company with all the other organizations of the Church." My God, all the organizations worshiping the golden *calf!*

Cal. Ogburn, a digressive, wrote an article for *The Standard* in 1907 and confessed that, "Our trouble has come from an inordinate desire for money. We have glorified gold more than God. Our Society officers must be accredited money-getters or their services are not wanted. Many of our conventions are manipulated by those who make the largest contributions. Gold has become our God. Money has unconsciously been made the test of fellowship."[8] How true that "the love of money is a root of all kinds of evil: which some, reaching after, have been led astray from the faith, and have pierced themselves through with many sorrows."[9]

Some of the Special Days to collect money for the societies are: Education Day in January, C. E. in February, F. C. M. S. in March, N. B. A. and C. W. B. M. on Easter (two collections on this Sunday because the two Societies got into a squabble over who should have the day's proceed and they compromised by entering competition for same—the chances are that the woman's society will win out), A. C. M. S. comes in May, F. C. M. S. again in June, C. E. for A. C. M. S. again in July.

No money-getting in August. Well, that is vacation time, when the pastor takes his annual rest from money-grabbing, and the rich members are otherwise engaged at summer resorts, while the poorer members (and the devil)

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[8] Quoted in Otey-Briney Debate, pp. 225-27.
[9] I. Tim., 6:6:10.

necessarily remain behind to care for the pastorless congregation. But the first Sunday in September the recuperated pastor extends (financially) Church Extension. And thou beautiful autumnal October, thinkest that thou art free from this society mammonism? Perhaps so now (except for the raising of the pastor's back salary), but some day when another society clamors for a day to garner their share of the shekels, thou, too, will be more heavily burdened and compelled to join the others in worshiping the golden calf. They make up the lost time by having two collections in November—viz., for the State Board and the S. S. Dept. for A. C. M. S. The first Sunday in December is the C. W. B. M. collection and the last is Ministerial Relief—and it sure is a *relief* to the society congregations—till January.

In addition to the above, money must be gotten for the Association for Promotion of Christian Unity, the Temperance Board, the Men and Millions (emphasize *Millions*) Movement, the General Convention, *et al.*, etc., *ad. inf.*

Suppose a sinner—and a *poor* man—goes to church and the pastor is pulling for a big offering, for the F. C. M. S., we'll say, and the entire service is to that end; the sinner goes away with very little gospel. He returns on other for the societies instead of preaching the gospel. The rich Sundays, but finds the pastor raising their apportionments give out of their superfluity and are extolled, while he is ignored. This is the reason that the great mass of the common people seldom go to church, and give the excuse that "the preachers are after money, cater to the rich who furnish the dough," etc., and that excuse is not groundless.

Fruits of the Society System.

Let me give a common—and personal experience. The pastor observes all the special days and does his best to raise the apportionments. Consequently the congregation falls behind on his salary. (I recall when a congregation owed me $200.) I called the Board together and talked it over—told them my rent and grocery bills were *past* due and that the merchants wondered why I didn't pay them when the congregation was raising so much money. "That's just what I'm a-thinking," chimed in one of the Board; "where's all the money a-going to? You sure do get a lot of it." I reminded them that most of it went to Cincinnati, St. Louis, Kansas City and Indianapolis to pay others good fat salaries.

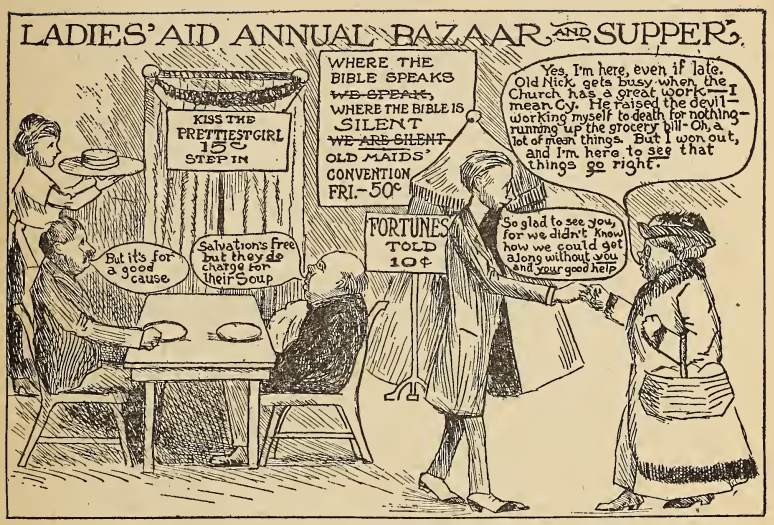
After much argumentation they decided to ask the Ladies' Aid to send out their *crack* beggars to solicit for the pastor's salary, and one of the elders would make a public appeal the next Sunday. When two weeks later it was reported that only a little was thus collected, the Board decided to have an oyster and box supper, and the Aid to put on their annual bazaar.[10]

The garrulous elder auctioned off the girls' boxes to the young fellows who, to eat with the girl of their choice,

[10] See Cartoon, p. 187.

paid exorbitant prices; and there was not a little shenanigan in the affair. All this makes an impression, especially on the worldly, that the church is no more than a money-making scheme, and they are not far wrong. The same is true of other digressive and denominational bodies.[11]

[11] An excerpt from Dr. Richmond's sermon as reported in the *Denver Post* reads: "In an Episcopal Church, Mr. Morgan controlled our house of bishops. For years he has prevented our church from declaring her position on the great *social* and *industrial problems* of our age, so that the Episcopal Church is at the fag end of things. Our church will never


LADIES' AID ANNUAL BAZAAR AND SUPPER
KISS THE PRETTIEST GIRL 15¢ STEP IN
WHERE THE BIBLE SPEAKS
~~WE SPEAK~~,
WHERE THE BIBLE IS SILENT
~~WE ARE SILENT~~
OLD MAIDS' CONVENTION
FRI.-50¢
FORTUNES TOLD 10¢
But it's for a good cause
Salvation's free but they do charge for their Soup
Yes, I'm here, even if late. Old Nick gets busy when the Church has a great work—I mean Cy. He raised the devil—working myself to death for nothing—running up the grocery bill—Oh, a lot of mean things. But I won out, and I'm here to see that things go right.
So glad to see you, for we didn't know how we could get along without you and your good help

I hold in my hand a printed list of the congregations in Michigan and what the societies through the Joint Apportionment Committee apportion each. The pastor under this system can not oppose their monetary schemes and hold his job. To illustrate: the F. C. M. S. begins January 1 to work up a big offering on March 1. They send the *pastor* free literature galore; sermons for his convenience, pledge cards for the members to pledge beforehand what they will give when the big day comes, pastoral letters printed by the Society, but signed by the pastor and sent to the members as *his production.* Just before the big haul the Society sends the pastor a letter, giving the increased apportionment and adding: if you raise it we will

progress till about twenty-five rich corporation officers and retired financiers and aristocratic gentlemen, who at present control our church, go to join Mr. Morgan up above the skies. The sooner they go, the better." Washington Gladden says about the same.

put a star to your name on the honor roll; if you go above, it means *two stars*; if you double the apportionment, it will get you three stars. Talk about stars in your crown, over there—why, you can have 'em *here* if you get the mon.

Between the Devil and the Deep Sea.

Mr. A. preached the gospel when he had a chance, but his main business was, necessarily, "legging" for the system. His money-raising projects took most of his time, so he could not preach the gospel often. The "higher-ups" favored him; they put him on the program, and committees, etc. He was a hail fellow in all the society circles: they recommended him "as being a good Christian man, up-to-date, and just *the* man to build up a good church." (See cartoon, p. 216.)

Finally he got tired of giving money from his scanty salary—when the congregation failed to raise the apportionments—just to get the stars; tired, too, of being the pulpit-puppet for the societies, and he flunked; didn't raise a blooming cent for the society plutus. Soon afterwards the District Secretary wrote a pastor near Brother A. that A.'s reputation was bad—that he was "an inveterate tobacco user;" that a lady sang for him in a meeting; that he had been slow about paying his debts, etc., etc. This near-by preacher learned that one of A.'s members did not support A., and so he *confidentially* told *him* of the rumors.

A special committee appointed by A.'s congregation went after A.'s scandalizers. The near-by pastor shifted it to the District Secretary, who confessed that "he knew nothing," 'only "the State Secretary informed him and the State Secretary has the records in his office." The State Secretary failed to make good or attempt to, but said he

could not recommend A. to the churches. It was finally ferreted out that all of Brother A.'s misdoings (?) occurred during the time he was working for the societies, and after he condemned the system the plot to oust him was laid by the society "ring."[12]

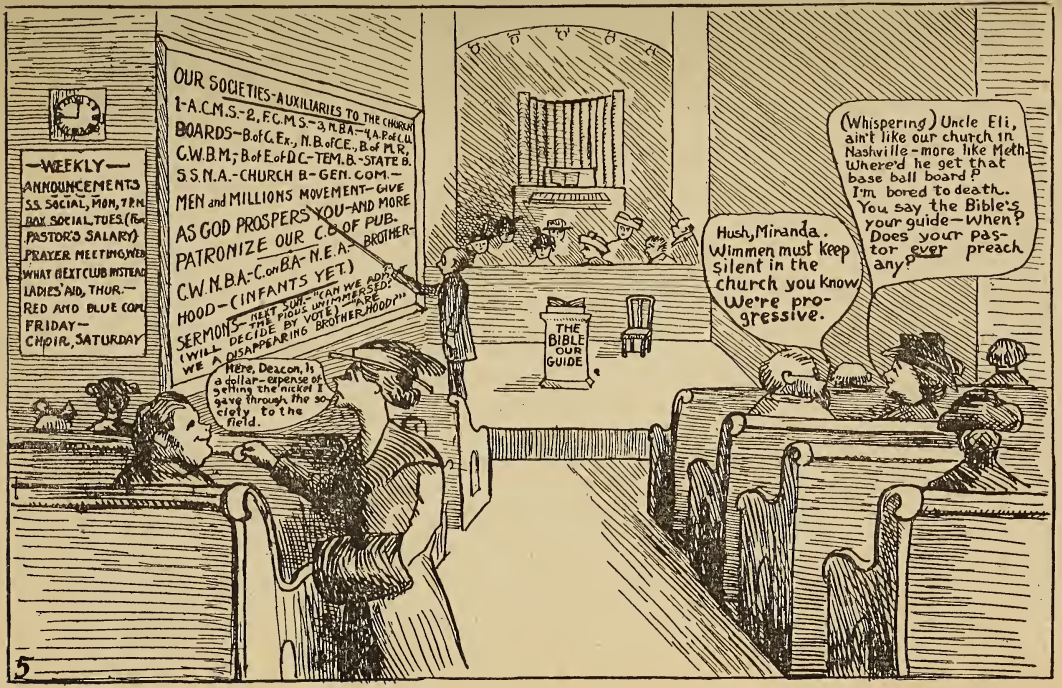
Finding that some of the good payers fell in with the society-plot, Brother A. resigned. He went to another State and preached a trial sermon. This congregation wanted "a man like that who would preach the old Jerusalem gospel." The Board met to consider his proposition, but the "joker" on the Board (the system always manipulated to have him *on*) suggested that they go slow in employing a pastor; that he was ready to double his pledge to the right man. They accepted his suggestion. In the meantime the "joker" connected with their State Secretary, who advised him he had a man that would just suit them; and, later, he wrote Mr. Joker that he had information from the other State Secretary that A.'s last pastorate had not been satisfactory; then, too, I see that he is not a missionary live wire. (Brother A. didn't have the stars to his name; that was the only trouble.)

Unlike many who sell themselves to the system to get or hold a job, Brother A. said "he would give up his ministry before he would sell his manhood," and eventually they ousted him from the society ministry.

To show that I have not misrepresented the society system, I read a squib from the *Missionary Intelligencer,* the organ of the F. C. M. S.:

"Recently a good, wide-awake city church wanted a new pastor. I know the five elders of this church personally and

[12] The A. C. M. S. has nine Dept. and Church Extension co-operating. "The A. C. M. S. enjoys the confidence of every State and Provincial Society on the continent, and its co-operation with each, though of varying degree, is most hearty."—Year Book, p. 12.


OUR SOCIETIES-AUXILIARIES TO THE CHURCH
1-A.C.M.S.-2, F.C.M.S.-3, N.B.A.-4, A.P.C.U.
BOARDS-B.of C.Ex., N.B.of C.E., B.of M.R.,
C.W.B.M.; B.of E.of D.C.-TEM.B.-STATE B.
S.S.N.A.-CHURCH B-GEN. COM.-
MEN and MILLIONS MOVEMENT-GIVE
AS GOD PROSPERS YOU-AND MORE
PATRONIZE OUR C.B.OF PUB-
C.W.N.B.A.-C.on.BA-N.E.A.-BROTHER-
HOOD-(INFANTS YET)
SERMONS-NEXT SUN.-"CAN WE SOLVE THE SOCIAL UNREST?" (WILL DECIDE BY VICIOUS VOTE) "SHALL WE DISAPPEARING BROTHERHOOD?"
-WEEKLY-
ANNOUNCEMENTS
SS. SOCIAL, MON, 7P.M.
BOX SOCIAL, TUES. (for PASTOR'S SALARY)
PRAYER MEETING WED.
WHAT NEXT CLUB INSTEAD
LADIES' AID, THUR.-
RED AND BLUE CON.
FRIDAY-
CHOIR, SATURDAY
Here, Deacon, is a dollar-expense of getting the nickel I gave through the society to the field.
THE BIBLE OUR GUIDE
Hush, Miranda. Wimmen must keep silent in the church you know. We're progressive.
(Whispering) Uncle Eli, ain't like our church in Nashville-more like Meth. Where'd he get that base ball board? I'm bored to death.. You say the Bible's your guide-When? Does your pastor ever preach any?
5

Ultra-Digression Explained.

(The following explains the cartoon on the preceding page. Miss Miranda—who belonged to a loyal congregation in Nashville—visited her uncle in Cincinnati. On Lord's Day morning he took her to what he said was a "Church of Christ." After an anthem or two by the "choir" and some instrumental music, the pastor made his announcements from a big bulletin board, pointing to and emphasizing the various societies. This he kept up until nearly twelve o'clock, whereupon Miranda whispered to her uncle this: "Ain't like our church in Nashville—it's more like the Methodists. Where'd he get that baseball board? I'm bored to death. You say the Bible's your guide — when? Does your pastor ever preach any?" Uncle Eli replied: "Hush, Miranda; wimmen must keep silent in the church, you know. We're progressive."

During the service (?) a lady got up as mad as an old

During the service[9] a lady got up as mad as an old wet hen and as she passed out gave a dollar to a deacon and said, "Here, deacon, is a dollar—the expense of getting the nickel I gave through the society to the field."

The "pastor" announced his sermon subjects for the next Sunday as "Can we admit the pious unimmersed?" and that they would vote on the same; and "Are we a disappearing brotherhood?" After which he talked ten minutes on "The Spirit of Jesus in the Societies," forgot the communion, and closed the service. Miranda was not camouflaged the next Sunday. She found the loyal congregation true to the Book.)

intimately. I called on them *to put before them the name of a man thoroughly qualified* for their work. They had many applications, of course. In discussing different men in the office of these elders, one of them brought from his desk the latest copy of the Year Book and proceeded to look up the record of the preacher in question. They were particular to see what the church he served was doing *for missions.* This is one of the great signs of the new day that is upon us. When our elders begin to look *first of all* for a preacher's rating in our Dun's—the Year Book—we are going to have some preachers waking up to what churches really demand of them. It did my soul good to see these big business-men elders pull out that Year Book and handle it as familiarly as any preacher dare do. But how many elders have we who do not even know yet that we have a Year Book! Here is a great lesson for both preachers and elders. *How are you rated* in our Dun's? What is your present standing?

The editor of the F. C. M. S. organ wrote a minister the following letter:

"While writing to you there are two things that I have in mind to say. First, if you wish to fill the highest place among us, one thing is needed. That is to develop in your people the *grace of giving.* Have your people *double* their *offerings* from year to year. The Methodist Church *promotes* or *degrades* a man as he does or does not see that all the benevolences of the church are properly attended to. *We do the same thing, but in a different way.* In course of time every man finds his level. Let me give you an illustration. Four years ago ——— got the church in ——— to support a missionary in ——— and to quadruple the offerings to every other interest. ——— stands in the front rank of our ministers. Whenever a first-class church needs a preacher the first man thought of is ———. He has been called to a great number of places. There is no reason why you should not stand as high and exert as wide an influence as ———. You are as gifted as he is, and as well educated and as experienced. But your influence is local; his is measured by parallels of latitude and by meridians of longitude. A thousand people know and honor and love ——— where one knows and loves and honors you. None of our largest and best churches thinks of you for its minister. If you will lead your people out into larger things; if you will make your church a living-link church—*you can fill any position among us,* and your name will be known and honored in every mission station on the globe. *You will never rise above where you are* while your attitude toward our missionary work is what it is."

J. A. L. Roming was a strong evangelist in the Christian Church and established congregations in some of the large cities, and was Superintendent of Missions in the Northwest for ten years or more. He wrote me in 1910 this: "We'll see what the giants now in control will do in the Northwest. They began over a year ago to put me out. I stayed long enough to show them they could not do it, and then resigned to go out on independent lines, with none to look to for guidance but my Lord, and no one to depend upon for support but the One who never fails." Brother Roming is writing insurance for a living, when he ought to be preaching the gospel. The society system, like the saloonkeeper, wants a fellow as long as they can *use* him to *their* advantage, after which they will kick him out.

Papers Subserve the System.

In 1909 when I began my second "pastorate" at ——, the Board reported that my predecessor, "Rev. C.," had made a bad reputation. Conjointly with another church Board, they deided to advertise him as an unworthy preacher. Upon my advice they wrote the *Christian Standard, Christian Century* and *Christian-Evangelist,* the three leading papers of the Disciples, to ascertain if they would publish a notice of an unworthy preacher. I read the replies, in which these papers promised to publish the notice; but when it was sent in and they saw the preacher's name, the *Century* garbled it to non-effect, the *Evangelist* refused it, but afterwards, under the pressure of two men who went to St. Louis, published it. The *Standard* refused point-blank. There are reasons: this unworthy pastor read the *Standard,* "it was next to his Bible" — and sent in

"subs.," etc. Then the editor of the *Standard* was an ally of the State Secretary, and said preacher had gouged the congregation for $10.37 for Mr. Secretary—the first State offering for some time from that church. Put a man like Rev. C. out of business? Not on your tintype!

I met this preacher shortly afterwards, and referring to his troubles, he said: "Let those two churches do as they please, but here's something that will carry me through," whereupon he showed me a recommendation from the State Secretary. Yes, the System dictates to the papers, usurps the power of the congregations, and puts the stipendary preacher over regardless.

In 1915 H. B. Patterson wrote some articles exposing the California Society corruptions and sent them to the *Standard.* In an editorial the *Standard* said: "We have received by wire a strong protest against the publication of the Patterson articles, signed by a number of brethren of California. *We yield to the judgment of the good brethren* who are at present responsible for the conduct of affairs. From these brethren themselves, in other communications, and from others just as worthy, who insist that they should be published, we have ample evidence that there is too much truth in the disclosures which Brother P. makes."

I know a preacher who had preached for one congregation six years—two pastorates, with a seven years interval—and held his own revivals, with many additions each time; and yet the above papers refused to publish reports of same, either from him or officers of the congregation. The "high-moguls" had said, "Thou shalt not."[13]

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[13] The Secretary had "sold out" the State paper to the "brotherhood" paper—the *Evangelist*—and was the censor of news-notes from his state.

Many of the most Scriptural preachers in the Christian Church are shut out of their own papers, simply because when the system says "thumbs up," their thumbs don't go up.

Under the Ban. On the Black List.

Several years ago I was in the office of the editor of the *Christian-Evangelist*. He urged me to send reports by wire or mail. Pulling out his desk drawer, he showed me a bunch of telegrams and letters, and remarked, "We can not use these; most of them are on the black-list." I did not understand then—I do now.

W. D. C. wanted to be a missionary, and the F. C. M. S. had appointed him. When they learned that he intended to marry and take his wife along, they investigated and concluded that she was not suitable for a missionary's wife (the President of the F. C. M. S. was a bachelor and therefore a proper judge), and that he would have to change his matrimonial plan if he went as a missionary. True to his betrothed and his better self, he refused to alter his plan. The F. C. M. S. canceled the appointment and gave out that W. D. C. was in poor health and unable to go to the field. But he went just the same, independent of the F. C. M. S., and supported directly by churches and individuals. He has been in Japan a dozen years and his health has not failed. Much of that time none of the system papers would report his work. The F. C. M. S. never recognized him.

Mrs. Ayars was an officer in the N. B. A. She was put on the program at the Pittsburg Convention in 1909. She said some things to which the bosses objected. She simply told the truth as to what they had failed to do, as well as

what they had done. They called her down thus: "Before the convention is the place to boost what we have done, not to publish our failures." They finally ousted Mrs. Ayars, who, with other prominent women, organized the Christian Woman's National Benevolent Association, which was not up to 1915 connected with the other societies. It is surprising what the system sycophants have done to retard this benevolent work. I have in my possession a letter written by the State Secretary of Michigan, in which he dastardly reflects on Mrs. Ayars. While I do not endorse any society which supplants the work of the Church, I do not hesitate to brand the statements sent out by this Secretary as unqualifiedly false. Explaining to a "friend" (?) of mine, Mrs. Ayars in 1915 wrote: "Really, ministers that are friendly at heart to our work and in a way approve of it, are afraid to come out and say so for fear the organized State and National Boards will boycott them or try to keep them from getting places to preach should they change fields. There are those who would not for anything say a good word or do a good deed for our work, lest they might win the disfavor of Smithers and a few other head ones. There is one church right here that nine-tenths of the congregation are in favor of our work, but the pastor and two of his officials are opposed to it—not that they are opposed to the work, but the pastor is trying to please the higher authorities."

In a personal letter to ——— in 1915, Editor Lappin said: "The reason Mrs. Ayar's work is not recognized is that the delegate convention folks assume that the agencies we now have are our official agencies, and that we can not have others without anarchy." They monopolize things, you see.

Pardon seeming personalities, but I must expose this "Man of Sin." I quote from letters which a State Secretary wrote to a preacher of the Christian Church who was exposing the tricks of the Society: "I have an abundance of letters from various States, which I can produce if necessary." The State Secretaries' National Association is a combination that passes from one State Secretary to another such clubs to hold over insurgent preachers. "I wrote you before that I would not 'divulge' the ancient history if you conducted yourself properly now." Sometimes that is enough to bring the backboneless preachers under the system. "This confidential stuff I do not take much stock in myself. . . . I will wait just a week before I proceed to gather further consent to use this *confidential* matter. I will wait two weeks before putting the matter in the hands of the printer, when I shall publish the matter. I will proceed to get this in shape for publication *unless* you desist from your attacks upon the State Society and its work."

He has "ancient history" and "confidential stuff which he does not take much stock in," but he is going to publish it anyway, presumably to oust said preacher or prevent his preaching unless he stops "kickin' his dowg around"—ceases his "attacks on the State Society and its work." The crux of the whole matter was admittedly this preacher's attacks on the Society System.

Evangelist Clutter admitted, "They are after me and every other person who dares in the name of the Lord to oppose their evil schemes."

Again this State Secretary wrote, "You met one of the disgruntled here and gave him a bunch of your literature to circulate in the church, which was being done until the

pastor stopped the circulation and denounced the 'stuff' as false, slanderous and misleading, and not true to facts. This literature does not apply to our work in this State at all. The only advantage in it is that it casts discredit upon the State work everywhere.[14] You are using every means at your command to cast discredit upon the State work and its Secretary. Without cause or provocation you have taken up the cudgel against the State Society and have sought in various ways to hamper the work. If your present course continues—if you persist in your attacks upon the State Society and its workers—I will not lie still and allow it to go on without using legitimate methods to put a stop to it. I want to give you just one more final warning: If you desire to provoke us further you will have to suffer the consequences. I want you to realize that the more you antagonize us and advertise your issue, the worse it will be for you. I warn you just once more that if you desire to continue in this State unmolested, you must cease your present activities against *me* and against the Missionary Society." Can you imagine any power more Jesuitical and presumptuous?

This preacher went before a convention and in the presence of the Secretary demanded a hearing. After thirty-six hours, during which the Secretary *"skidooed,"* the preacher was recognized by the "chair" just before noon. He laid the corrupt doings of the system before them. Immediately one of the henchmen of the Secretary moved that they adjourn for dinner, another seconded the motion, and the chairman "ordered" the adjournment.

The State Secretary, who had directed his tools in their

[14] He referred to a tract mailed out by this preacher, in which he exposed the corruptions, misuse of missionary money, etc., in another state.

manipulation, impishly and audaciously wrote the preacher thus: "I might have saved you your trouble and disappointment if you had spoken to *me* about it. I now tell you again that the only place you can come is before our State Board. I shall make arrangements for you before the proper *authorities*—our State Board." This reminds me of a bunch of bank robbers and burglars demanding that their "pal" who had turned state's evidence come before them—the only place to "fix up."

Pampers Parasites—Breeds Blandiloquence.

I give an illustration or two to prove that the system carries, endorses and boosts those who are intellectually, morally and Scripturally weak. I read the following from *The Christian (?) Banner,* published in the interest of the Michigan State Machine:

"WHERE WE MET THE MASTER.

"The Kokosing convention was a perfect blending of fellowship, friendship, spiritual communion and intellectual feasts, into an uplift of soul and mind and body, that will ever remain. It was the *closest mingling* of the *divine* and the *human.* It was the natural and the supernatural *at their best.*

"It is not possible to pick out any high mark—every session was a mountain top experience. *We met God face to face, and He did not turn His face from us.* Every blessing of the *Epistles* was ours."

If that convention really was the "closest mingling of the divine and the human" and "the natural and the supernatural was at its best," though I have my serious doubts about it, it was sure one humdinger; and if "every blessing of the Epistles" was actually theirs it was going some. If the God whom they say "we met face to face" did not blush with shame at their machinations and turn His face from them, our notion of the moral attributes of their god is not the loftiest.

And I read on:

"The presiding of President Garrard and his appointees, *led by the Holy Spirit,* was the expression of the God leadership. Even the business of the convention left a spiritual impression. There was nothing perfunctory, and the personal equation was almost entirely eliminated. It was just God with us and leading us. *He* sat in *heavenly places with us.* Like Moses, we wish not that our faces shone, but the Glory of the Lord did not pass us by. This is what the convention meant to me.

"ROBERT F. WHISTON."

And mark you, this is not from the Burning Bush nor a holiness fanatic, but from a digressive preacher, whose name is in their Year Book. Imagine the great Jehovah sitting in heavenly (?) places with a bunch of convention shysters. I rather doubt if He did!

The State Secretary endorsed Mr. Whiston in the State paper thus:

"LET 'WHISTON' DO IT.

"Mr. Whiston has been engaged by the Owosso church for the month of October. If some other church desires the services of this splendid worker and his faithful and helpful wife, please address him without delay. (St. Louis, Mich., for the summer.)"

An M. E. pastor fell in love with one of his choir girls, left his wife and married the young lady. About this time he joined the Christian Church and was recommended by the State Secretary to a congregation. He visited them and was engaged for the pastorate before he and his young wife had been baptized. I succeeded this man, and if reports were true, he was not true blue to his young wife, but being true blue to the State ring, they recommended him to another field.

Friends, I could relate the escapades of many preachers whom the system supports and "puts across" which would compare with Crowley's stories of priestly corruptions; and indicate that the "Man of Sin" has taken up his abode

in Protestantism. But out of respect to a mixed audience—some of whom are of the world—I desist with a pledge that I will produce the goods publicly or privately if occasion demands.

An elder in a Christian Church wrote me: "We have never gotten anything through the State Board that was any account. They tried to put off all kinds of material on us, and the man who did us the best work they opposed."

In 1915 I asked a preacher of thirty years' standing in the Christian Church this question: "Do the best ministers always get the best places? And he wrote thus: "If you mean by 'best' the willingness to preach the gospel, to co-operate with the membership, to play open with the churches, to tell the whole truth to the whole church, to make full proof of their ministry, I must answer they never get anything that the State Board can keep them out of."

De-Systematization Impossible.

Occasionally we find a digressive preacher who condemns the *fruits* of the system, while endorsing the *societies* that make the system possible, but that is like a mouse kicking at an elephant. The mill grinds on.

A State Secretary bantered me thus: "You have a much larger job on your hands than you anticipated, and an editor of a "kept" paper wrote: "You attack a pretty big buzz-saw." Well, a fellow who has read the *Rip-Saw* doesn't mind the buzz-saw! "It's a case of the steam roller grinding the little fellow to powder," confessed an officer in the Christian Church.

J. D. Curtis wrote me in 1917: "I feel the force of the corrupt system and have said to the chairman of our

Board that I have made up my mind that hereafter all men look alike to me. I have bearded the Lyon (Geo. E.)" —Secretary of his State. "The fight is on, but it is single-handed. While the societies are really no part of the churches, they in fact practically control them. There is nothing on which I can take issue with you as to conditions within." How is that for a digressive preacher?

Another who wrote, "I would prefer that my name would not be mentioned," tells of the injustice and tyranny of the society officers, the snarling, fault-finding letters to the toiling missionaries." Speaking of the Secretary, he said, "Some of his pets were not worried with his ill temper and bad digestion. When his liver did not hang plumb he had a quarrel with some one. He proudly carries the honor of having had more disagreements with brethren than any other ten preachers. He told more falsehoods and made more representations than any other and got away with the goods."

One missionary in China said, "The arrogance and tyranny of the officers are a great grief to the missionaries. If I were sure I could support my family, I would resign." A certain blacklisted preacher wrote:

"However, we have little to fear, as our family is small (only five children—that's all) and the bread and butter proposition is an after consideration—loyalty to the Plea and Jesus comes first!

"Yet we can see the end and expect to be 'ousted,' worn out or starved out, and when the times comes we, with the many others who have gone the same cruel way, will gladly take our manhood and convictions, and step down and out, but none can prevent us from preaching Him who never changes—some way, somewhere to somebody!

" 'When earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,

We shall rest and, faith, we shall need it—lie down for an aeon
or two,
Till the Master of all good workmen shall set us to work anew!
anew!

"'And those that were good shall be happy; they shall sit in a
golden chair;
They shall splash at a ten-league canvas with brushes of comet's
hair;
They shall find real saints to draw from—Magdalene, Peter and
Paul;
They shall work for an age at a sitting and never be tired at all!

"'And only the Master shall praise us, and only the Master shall
blame;
And no one shall work for money, and no one shall work for
fame;
But each for the joy of the working, and each in his separate
star,
Shall draw the thing as he sees it for the God of things as they
are.'"

—*Kipling.*

A missionary from Cuba said, "It is time the missionaries combined against the tyranny and harsh treatment of your officers." Wm. Stanley wrote thus: "I have known that the F. C. M. S. is ruled and managed by the machine. Anyone not in with said 'machine' has nothing to say about the policies of the Society, not even to ask questions. Our State Society used about 80 per cent of the funds contributed by the churches of this State *on themselves.* The churches are only asked to dig up. They fix their salaries themselves, and when they desire a raise they just dig into the funds and get it. Easy money, eh? I can see , as you say, that the Societies, both State and National, are in perfect accord. I tasted that when I wanted a place last spring."

H. B. Patterson wrote: "The trouble has been that the people have not been on the watch. They have been misled; a part of the membership have been able to attend

the conventions. These have been misled and deceived by the preachers and State officers, but the "ring" knows that the power rests with the people and counts on misleading them to accomplish their ends. About the same may be said of the National Societies. Preachers are lined up by ring politics on part of the State Secretary and churches are lined up by the lined-up preachers."

I asked Brother Patterson this question: "Can the majority of preachers succeed if they expose the ring or system with the corruption?" He replied thus: "No. Only a born insurgent, a ready-made insurrectionist, a God-made reformer, a man with unlimited nerve force and unlimited courage, a man with the constitution of a pack mule and the determination of an anarchist can stand against such corruption as has of late years crept into some parts of our missionary work. It is a strenuous warfare against an intrenched foe, that is unscrupulous and conscienceless. The average minister has neither the ability, the endurance nor the documentary evidence to expose these rings, and without unquestionable evidence they will grind him to powder in a few weeks. It's a battle, not for the average minister, but for the unusual, the exceptional, the man who will submit for years in order to gather material with which to expose and disclose the corruption of rings and systems."

Friends, I have told the story of Machine Churchianity, not because I was anxious to bring before an already confused public these unscriptural and disgraceful things—I much preferred that others do this—but to show to what ungodly proportions mere human "expediencies" have grown; and that God's way is always best.

In view of the large number in the Christian Church

who, like myself for twenty years, are ignorant of the Church of Christ and are driftingly digressing from the "old paths," I want this to be an earnest appeal to them to return to the "Bible as the Rule of faith and practice," and help *us* in the re-proclamation of the plea and the truth.

To my astonishment I have found the Church of Christ no small body. We have thirty-three congregations in Nashville, five in Louisville, seven in Detroit. One county in Ohio has twenty-four congregations who have not followed the society god. My prayer is that all of God's people be one on the Book.

If in this *exposé* I have *not* told the truth, then many of the preachers in the Christian Church, some of whom I have quoted, have also fabricated. If any dispute my statements, I am ready to prove same, and challenge such dissenter to an open discussion of the questions at issue. Why not get into the arena on this great question like we did on other doctrinal questions? Why not?

APPENDICES TO LECTURE VIII.

App. H. 1.

The first of seven specifications as to the formation of the Christian Association reads: "This society by no means considers itself a church, nor does it at all assume to itself the powers peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation; nor as at all associated for the peculiar purposes of Church Association; but merely as voluntary advocates for *church reformation;* and, as possessing the powers

common to all individuals, who may please to associate in a peaceable and orderly manner, for any lawful purpose, namely, the disposal of their time, council and property, as they may see cause."

The Disciples of Christ, in their thirst for societies, organizations, etc., and misunderstanding the real purpose of the Christian Association, have resurrected that old society which served its initial purpose more than a hundred years ago and was buried.

In the Year Book, p. 48, we have: "The Association for the Promotion of Christian Unity, which is now a department of the General Convention, was established by Thomas Campbell, a Presbyterian minister, of Washington, Pa., in 1809. For the last few years it has been going under the name of the Council on Christian Union, but henceforth it will be known as the Association for the Promotion of Unity."

(For additional data along this line, see App. G. 3.)

App. H. 2.

The St. Louis congregation bought a discarded meeting house which had an organ in it. What to do with the organ? was *the* question. Some wanted to use it, some did not, and this created strife. The matter was referred to a committee of Isaac Errett, A. Proctor, J. K. Rogers and Robert Graham. They sat December 29 and 30, 1870, and decided the organ should be taken out. This was done, but afterwards restored. So the first organ used in the Church of Christ came in from denominationalism.

As to instrumental music *in the worship,* remember these facts: (1) It is nowhere commanded in the N. T. (2) Its adoption by the Church is not authorized by the Apostles,

either in express terms or remote inference. (3) It was not used in the N. T. worship nor in said worship for more than 1,800 years afterwards. (4) No Christian Church used it for more than 600 years after Christ, and then by the Catholic Church. (5) When introduced into the congregations it caused confusion, strife and sorrow; it aroused bitterness, contention, hatred and variance. It destroyed peace and harmony and brought in discord and alienation; it has rent asunder a once united and happy brotherhood and covered them with shame and humiliation. It has caused heartaches and heart-breakings—the most intense grief, distress of mind and anguish of heart. (6) It is used as the entering-wedge to surreptitiously prepare the way for the induction of other innovations into the true worship, and the mark of the beast which brands the congregation using same as digressive—before the court at least. Read what men say:

"Musical instruments . . . would be no more suitable than the burning of incense . . . and the restoration of the other shadows of the law."—*John Calvin.*

"The early reformers, when they came out of Rome, removed them as monuments of idolatry."—*McClintock and Strong's Encyclopedia.*

"I register my protest against all such corruptions in the worship of the Author of Christianity."—*Adam Clarke,* Methodist Commentator.

"It was well adapted to 'churches founded on the Jewish pattern of things' and practicing infant sprinkling.' "I presume to all spiritually-minded Christians such aids would be as a cow bell in a concert."—*A. Campbell.*

"The Jews had used instruments in the days of their prosperity . . . the Greeks and heathen nations all used them in their worship. They were dropped out with such emphasis that they were not taken up till the middle of the Dark Ages, and came in as a part of the order of the Roman Catholic Church."—*D. Lipscomb.*

"Such a practice is wholly unwarranted by anything that is either said or taught in the New Testament."*Robert Milligan,* 1868.

"All acts of worship under the Old Covenant not reproduced in the New Covenant by precept, example or necessary implication, are excluded from the New Covenant. . . . Instrumental music is an act of worship of the Old Covenant not reproduced in the New Covenant by precept, example or necessary implication. Therefore, instrumental music (as an act of worship) is excluded from the New Covenant."—*O. A. Carr.*

"Since instrumental music as a part of church worship is nowhere mentioned in the word of God, it is for this reason 'without faith' . . . is actually displeasing to God according to Heb., 11:6, and is a sin according to Rom., 14:23. . . . Worship must be done 'in the name of the Lord.' Only what Christ has commanded can be done 'in his name.' Since, therefore, instrumental music in the worship . . . is not commanded by the Lord, it . . . cannot be rendered 'in the name of the Lord,' and on this account is scripturally excluded from the church worship." —*G. G. Taylor,* 1907.

The organ in the worship is a departure from the apostolic practice."—*J. W. McGarvey.*

Admission of Digressives.

"The introduction of the organ is no mere impropriety; it is a gross insult to the Lord Jesus Christ and a sin against the God of Heaven. . . . There is absolutely no door of entrance for the instrument, and he who brings it in must break down barriers interposed by divine wisdom. . . . It is the accompaniment of pride, and of fashion, and of vanity, and theatre-going, and the like."—*J. B. Briney,* 1869.

"We should not regard 'psallo,' however, as 'authority' for an instrument in worship, if such authority were needed." "I think the New Testament does not 'authorize' instrumental worship."— *J. H. Garrison.*

"There is no command in the New Testament to use instruments of music in worship."—*Silas Jones,* Eureka College.

How can those with the Bible as their rule of faith and practice do otherwise than decline to use instruments in the worship? Read carefully these Scriptures: Matt., 15:1-9; John, 4:23, 24; Rom., 14:19-23; I. Cor., 4:6; 14:15; Eph., 5:19; Col., 3:16; II. John, 9.

Brother J. E. Criner has sent me the following poem. (It would be very striking to have some bright youngster speak it at a digressive church entertainment.)

THE ORGAN; OR INSTRUMENTAL MUSIC.

'Tis sad to think our Christian church
Now imitates the stage;
That preachers, too, will vindicate
The fashions of the age.

We make our creeds to suit our tastes,
'Tho only one was given;
So do we make those novelties,
Appointed not by Heaven.

Christ's church was instituted first,
By Heaven's eternal plan;
But every innovation since
Is but the work of man.

Our modern Christians advocate
An instrumental praise,
To worship God in other forms
Than those of former days.

Believing that a music charm
Can every soul inspire,
They placed an organ in the church
And organized a choir.

A few devoted worshipers
Before its presence stand,
And fancy they are seraphims
Of the celestial band.

Then groans this guttural deity,
While loud their voices raise;
Because 'tis pleasant to the ears,
They call it sacred praise.

The organites assert that such
Is of essential use,
To harmonize their feeling with
The sounds which they produce.

Recourse to artificial means
Is worshiping by half;
'Tis like the dance of Aaron's squad
Around the golden calf.

I pity those whose dormant souls
An instrument requires;
For scripture proves that nothing but
The grace of God inspires.

But if we use the natural means,
And thus perform our part,
The Lord will give the Spirit-power,
To harmonize the heart.

Our God demands a vocal praise
From universal man;
And those unskilled in music's art
Must do the best they can.

'Tis not the harmony of tones,
Produced by vocal art,
Alone can satisfy our God—
It is the praising heart.

The voice is but the instrument
Through which our hearts should raise;
As words express our sentiments,
So sounds express our praise.

But if we cannot harmonize
Our praise to please our ears,
That is no reason God's displeased,
When 'tis the heart He hears.

Why introduce an organ then,
An instrument of art,
To utter human praise to God,
Which comes not from the heart?

Why use the artificial means
When voice to us is given?
It is like offering up strange fire,
That never reaches Heaven.

God judges not from outward forms,
Though good in every part;
Within His scales He weighs each soul,
And measures every part.

And acts as universal Judge,
With justice in His hand,

And in proportion as He gave,
He only will demand.

As proof that God Himself approves
Of instrumental praise,
'Tis said King David used the harp
To chant his sacred lays.

But if 'tis right to imitate
The harp that David strung,
'Tis therefore wrong to sing those hymns
He ne'er composed nor sung.

He introduced the harp himself,
To glorify the Lord;
And if we imitate him thus,
Why not take up the sword?

Why not strip off our clothes like him,
Exposed to public view,
And dance around our altar-arks,
And call it worship too?

When God upon Mount Sinai stood
He drew His sacred plan,
And framed His earthly temple there,
And gave commands to man.

He gave dimensions of the ark,
And everything required;
But gave no singing instrument,
Nor were they then desired.

Nor was there any placed reserved
For organs to be placed,
Nor yet of them in after years
No relic could be traced.

Till David introduced the harp,
As he was fond of song,
So other innovations came,
Ere it was very long.

The lord through Prophet Amos did
Those instruments condemn;
Then why should He be pleased with us
When He disfavored them?

From Christ we took our Christian faith,
Established on His Word;
Then why pollute His church, in which
No instruments were heard?

Nor yet within those churches too,
Established first by Paul,
For in the early Christian age
They were condemn'd by all.

Then why should we approach our God
In such unhallowed ways?
Much better not to sing in church
Than mock our God in praise.

App. H. 3.—Man of Sin.

There has been much speculation and many interpretations of Paul's "Man of sin" (II. Thess., 2: 1-12); and John's antichrist (I. John, 2: 18-22; 4: 3; II. John, 4: 11); and the beast of Rev., 13: 18. Many, especially the anti-Catholic exegets, interpret these as meaning the Papal power or system, and never applicable to any other similar power or system; while some make Nero, Constantine or some other persecuting Emperor the "Man of sin," and the antichrist the same or others following in their train. We want the Scriptural truth—and no more—and will not accept men's opinions instead. So let us analyze these Scriptures:

First, the "Man of sin" (*i. e.,* the man of lawlessness, for sin is lawlessness; I. John, 3: 4) (1) was in existence when Paul wrote in A. D. 53, as the following expressions indicate: (*a*) He *opposeth* and *exalteth* himself, *sitting* in the temple of God, and *is* worshipped and *setteth* himself forth as God—all in the present tense, v. 4. (*b*) "I told you these things when I was with you," v. 5—which was about a year before, or A. D. 52. (*c*) It was already at work, but was restrained; v. 7; *cf.* Acts, 20: 29-31.

(2) The revelation, the manifestation, the showing up of this "Man of sin," was future when Paul wrote. (*a*) This "Man of sin" was to be revealed in or as a result of the falling away (apostacy); v. 3. (*b*) The restraining power would be removed before the "Man of sin" would be or could be revealed; v. 7.

What was and *is* this restraining power, and has it been removed—"taken out of the way"—even in part? Has this restraining power been Americanized?

(*c*) The "Man of sin" will be revealed in his own season; v. 6.

(3) His destruction. (*a*) How? The Lord Jesus will slay (consume), bring to nought with the breath of his mouth and by the manifestation of his coming (presence). (*b*) When? When the teaching of Jesus and the Apostles are received by professed Christians and the presence and Spirit of Jesus control them.

Second, the antichrist (see above). (1) Antichrist means "against or instead of Christ. Primarily, the ruling spirit of error, the enemy of the truth of the Gospel; any being who opposes Christ in the high places of spiritual wickedness."—*Prof. Stebbing.*

(2) Who are the enemies of Christ now but those who are enemies of His teaching? And if one ignores or supplants His teachings, is he not an enemy of Christ? Who in high places of spiritual wickedness thus oppose Christ? Who today receive not the *love* of the truth, but believe lies—are there not many such professed Christians? (*Cf.* I. Tim., 4: 1-4; II. Tim., 4: 3, 4.)

Third, the Beast No. 666. (1) Ingenious methods have been employed to make this mean the Pagan power, the Papal power or the Pope. (*a*) One has taken the Greek

form of "Lateinos"—the reputed founder of the Latin race, and by the use of letters worked up the number 666 thus: L = 30, a = 1, t = 300, e = 5, i = 10, n = 50, o = 70, s = 200; these add up just 666. Why should John, or God through John, revert to the past and thus number the founder of the Latin race when this part of the Apocalypse seems to refer to a future beast, when John wrote? The following is the reason they give:

"New Testament was written in Greek and the Roman Catholic Church is the Latin church. They do their preaching in Latin. The Apostle John wrote in Greek. The Greek did not express numbers by figures, but by letters, just as among the Romans, X stood for 10 and C for 100, etc. Six hundred and sixty-six could be expressed by spelling out the words in the Greek language, or by using the letters which were symbols for various quantities."

(*b*) Another gives this:

'One of the pope's titles is "Vicegerent of the Son of God." In Latin this is "Vicarius Filii Dei," and it is claimed these Latin words are to be found on the triple crown of the pope. By adding the numerical value of these letters in the Roman numerals, we have:

V——	5	F——	0	D——	500	
I——	1	I——	1	E——	0	
C——	100	L——	50	I——	1	
A——	0	I——	1			
R——	0	I——	1			
I——	1					
U——	5					
S——	0					
	112		53		501	Total—666

(*c*) But to cap the climax an American has them all beat, and has brought forth from his patriotic brain that the Kaiser is that Beast (since the war anyway). This is the way he does it: First, he puts down six 6's because there are six letters in the word Kaiser, and then the numerical

places in the English alphabet of the letters in "Kaiser," thus:

K——	11-6
A——	1-6
I ——	9-6
S——	19-6
E——	5-6
R——	18-6
	666

Really, I like this last as well as any, though I think his Americanism has run away with his reason.

Without dealing specifically with the "Man of sin," the antichrist and this beast, I give a generic view of all.

1. As the sin against the Holy Spirit was not one single act of the Jews (though such may have been the consummating act), but a condition caused by a series of acts, so I think that there were human principles diametrically antagonistic to the teaching and the spirit of the Prince of Peace and his Apostles.

Sometimes these human principles are systematized and the adherents organized so that Paul's apocalyptic language in which they are personified as the "Man of sin" most fittingly applies. The same false principles and deceived adherents are, as John pictures them, antichrist. In other words, Paul and John predict and personify false principles organized rather than individuals as representatives of the antichristian teaching and systems.

Accordingly, I can see the "Man of sin," the antichrist, the beast, in the autocratic governments from Rome down; in the plutocracies and autocracies of today; in the militarism which always compels violations of the law of Christ. And I can see, with Daniel, the kingdom of Christ smiting and breaking in pieces and consuming (slaying) all these

kingdoms, or rather the underlying human principles, broken to pieces and becoming like the chaff of the summer threshing floors. Then the kingdoms under the whole heaven shall be given to the *people* of the saints, and the saints shall receive and possess the kingdom. (See Dan., 2: 34, 35, 44; 7: 18, 22, 27, and Chart of Daniel.)

I can see this same lawless one—the system disregarding or transgressing Christ's law—in the ecclesiastical systems of the denominations as well as in the Romish hierarchy, and the digressive system of the Disciples of Christ. I have been in digressive conventions where the "Man of sin" was the real chairman, and the man in the chair a mere camouflage.

If certain characteristics mark the Papal hierarchy as the "Man of sin," won't the same earmarks brand the Protestant systems as the "Man of sin"? Too many Protestants are prone to pray, Pharisee-like, "God, we thank thee that we are not as the rest of religionists, or even as the Catholics," but I say, in view of the corrupt systems among Protestants, the Catholics may go down justified rather than they—because the former are supposed to be more free to live up to the light, while the Catholics are the ignorant slaves of the darkness.

This "Man of sin" must be revealed—shown up, manifested to all—or he will never be destroyed by the word or breath and presence of Jesus. Somebody must cut loose from the old human way and without fear or favor present the truth, regardless of the consequences. "Ye shall know the truth and the truth will make you free," has never abrogated as yet.

The purpose of these lectures, and especially the last,

is to do my part in revealing this "Man of sin," trusting that the word of Jesus will destroy him in time.

May I ask you to read carefully and prayerfully Eph., 3:10 and 6: 10-13?

SOME THINGS FOR THE PHYSICAL MAN.

(Note.—In our labors of more than two years with numerous congregations we have made many good friends, been treated royally, and have had lots of good things to eat, generally more than the preacher should have for his stomach's sake. Occasionally Mrs. Maple has begged from the good sisters recipes, and upon request she appends a few here. These come from the following cities: Cincinnati, Newcomerstown, Cambridge, Athens, Magnetic Springs, Opperman, Coshocton, Hemlock, Portsmouth and Sciotoville of Ohio; Mentone, Paoli, Trinity Springs, Williams and Elnora of Indiana; Parkersburg, Fairmont and Littleton of West Virginia; Luther, Flint and Detroit of Michigan, ad Washington, D. C.)

"Nothing makes the earth so spacious as to have friends at a distance; they make the latitudes and longitudes."—*Thoreau.*

"To move John you must make your fulcrum of solid beef and pudding; an abstract idea will do for Jonathan."—*Oliver Wendell Holmes.*

"Whatsoever is set before you, eat, asking no questions for conscience' sake."—*Paul.*

Corn Light-Bread.—Make mush with two cups corn meal and boiling water, add a little salt, then cold water enough to make luke warm. Now thicken with meal until it is about like cake batter, cover over top with dry meal, cover vessel closely and set in a warm place over night. In the morning this should be raised—it has a slight sour smell. Then add a little more salt, one-quarter cup melted lard, one-half cup sugar or a little molasses, a handful of flour, stir up real well and bake about forty minutes in a well greased pan.—*Mary Cummins Gibson.* (Southern Lady).

Brown Bread.—One cup sour milk, one cup flour, one cup graham flour, one-half cup molasses, one teaspoonful soda, one

teaspoonful salt, two tablespoonfuls melted lard. Use tin pans, fill half full and steam. Raisins may be put in if desired.—*Sarah Druggan.*

Bran Gems.—Two cups bran, one cup wheat flour, one teaspoonful soda, one heaping teaspoonful baking powder, a little shortening, two tablespoonfuls sugar, one-half teaspoonful salt and buttermilk, enough to make a soft dough. Bake in gem pans about one-half hour. Raisins may be used in these gems if desired.—*Mary Pinney.*

Laxative Drop Cakes.—Dissolve one level teaspoonful soda in one tablespoonful warm water, and stir it into one-half cup molasses. Add one-half cup sugar, two tablespoonfuls melted shortening, one-half teaspoonful salt, one cup sour milk and enough equal parts of graham flour and rolled oats to make a stiff batter. Stir in one-half cup chopped raisins or dates. Drop small spoonful on buttered pan and bake.—*Virginia Wilkes.*

Lemon Crackers.—One cup lard, two cups sugar, five cents worth of lemon oil and five cents worth of baker's ammonia. Dissolve ammonia in one cup milk. Add enough flour so dough can be rolled. Roll quite thin and bake in a hot oven.—*Mrs. Frank Angwish.*

Dropped Cookies.—One-half cup butter, one cup sugar, two eggs, one-half cup milk, one-half cup molasses, three cups flour, two teaspoonfuls baking powder, one teaspoonful cinnamon and one-half teaspoonful cloves. Beat butter and sugar to a cream, add the well beaten eggs, then the milk, molasses and lastly the dry ingredients sifted together. Drop by spoonfuls on greased pans a distance apart. Bake ten minutes in a moderate oven. —*Grace Bachman.*

Doughnuts.—One and one-half pints buttermilk, one cup sugar, one teaspoonful soda, one egg and one tablespoonful lard (heaping).—*Cynthia Miller.*

Lemon Pie.—One cup sugar, two tablespoonfuls flour, yolks of three eggs, juice and grated rind of two lemons and one cup boiling water. Cook in double boiler. Have pie shells ready and fill with this mixture. Beat whites of two eggs to a stiff froth with two tablespoonfuls sugar, cover top of pie, return to oven and brown slightly.—*Mrs. H. C. Burton.*

Chocolate Pie.—Yolks of two eggs, one-half cup sugar, one cup milk, two tablespoonfuls cocoa, and cook all together and thicken with one tablespoonful flour. Put into baked shell. Use the beaten white of eggs on top.—*Mrs. Shaw.*

Butterscotch Pie.—One cup brown sugar, two tablespoonfuls flour, one tablespoonful butter, yolks of two eggs, and one cup milk. Cook until thick and pour into a baked crust. Beat the whites of two eggs, add one tablespoonful sugar, cover pie and let brown.—*Mrs. Wm. Ozenbaugh.*

Beef Pie.—Cut cold beef into small pieces, cover with hot water, add one small onion chopped, a sprig of parsley, one-half teaspoonful kitchen boquet. Cook forty minutes, thicken the liquid, add salt and pepper, four quartered and parboiled potatoes. Turn into greased baking dish and cover with biscuit mixture and bake in a hot oven.—*Effie Newman.*

Potato Cake.—One-half cup butter, two cups sugar, one cup hot mashed potatoes, one cup chopped nuts, one cup sweet milk, two cups flour, four eggs well beaten, one-half cup cocoa and one teaspoonful each of cinnamon, cloves and nutmeg; three teaspoonfuls baking powder. Bake in layers or a loaf.—*Mrs. Ida G. Dollens.*

White Cake.—Put whites of two eggs in cup, add enough butter to make cup one-half full, then finish filling cup with milk. Put one and one-half cups flour, one cup sugar, two teaspoonfuls baking powder in sieve. Mix all together for five minutes, flavor to suit taste.—*Lena Stallsmith.*

Eggless Fruit Cake.—One cup sugar, one-half cup butter, one cup sour milk or buttermilk, one teaspoonful soda, two cups flour, one cup raisins and one teaspoonful each of cinnamon, cloves and nutmeg.—*Mrs. T. F. Campbell.*

Spice Cake.—One cup sugar, one cup flour, one teaspoonful baking powder, (stir all together). Melt piece of butter the size of a walnut, put in a measuring cup and break an egg in it and finish filling cup with sweet milk. Beat all together three or five minutes. Bake in two layers or a loaf. Spices added makes it a good spice cake, cocoa used instead of spices makes it a good devil's food cake.—*Stella Stalcup.*

Sweet Cream Cake.—Put two eggs in cup, beat and fill up the cup with sweet cream. One cup sugar, two cups flour and two teaspoonfuls baking powder, and a little salt and vanilla. —*Mrs. Elmore Miller.*

War Cake.—One cup sugar, one cup hot water, one cup raisins, one-third cup lard; let this all boil three minutes and cool. Add one teaspoonful soda in one-quarter cup warm water, two cups flour, one teaspoonful baking powder, spices and salt. —*Bernice O'Toole.*

Apple Sauce Cake.—One rounding tablespoonful butter, one cup sugar, one egg, one cup apple sauce (sweetened), two cups flour, one teaspoonful soda and one teaspoonful cinnamon.—*Stella Valentine.*

Graham Fruit Cake.—One cup sugar, one cup sour milk, one cup wheat flour, one cup graham flour (sifted twice), one cup raisins. Add cinnamon, cloves, nutmeg to suit taste. One tablespoonful melted butter, one level teaspoonful soda.—*Rose Campbell.*

Mayonnaise Dressing.—Three-quarter cup olive oil, three teaspoonfuls vinegar, one teaspoonful salt, a little pepper and

one egg. Mix well, keeping all as cool as possible.—*Abbie Monical.*

Fruit Salad Dressing.—Two eggs, juice of two lemons, two tablespoonfuls sugar and one-half teaspoonful salt. Beat eggs and seasoning until whites and yolks blend, add one-quarter cup water and the lemon juice. Cook until smooth. When used, add one-half cup whipped cream.—*Mrs. Adam Ault.*

Waldorf Salad.—Nice tart apples, fresh celery and English walnuts all cut into small pieces and covered with mayonnaise dressing.—*Fayette Rowe.*

Fruit Salad.—Four bananas, two oranges, one cup chopped pineapple, one-third cup English walnuts and three-quarter cup sugar. Put all together and let stand one hour before serving. —*Mrs. C. V. Eagon.*

Japanese Salad.—One tablespoonful chopped celery tops, four tablespoonfuls chopped green peppers (or grated onion), one tablespoonful chopped parsley, two tablespoonfuls chopped pimentos, one cup rice, one cup salad dressing or one-half cup mayonnaise. The rice is washed, boiled and blanched as usual. Mix with the other ingredients and serve on shredded lettuce. Garnish with stuffed olives cut in rings.—*Mrs. J. N. Gaskins.*

Green Bean Salad.—Soak one cup green beans over night, drain, add fresh water and boil until thoroughly done. When cool add one small chopped onion, mayonnaise dressing, seasoned rather highly with salt, pepper and mustard.—*Naomi Henderson.*

Hot Cabbage Salad.—Shred and boil cabbage till tender. Drain off the water and add lump of butter; let stand about ten minutes on back of range. Mix flour, sugar, one egg, salt pepper, sweet cream and vinegar *in order given,* pour over cabbage and cook five minutes.—*Pearl E. Maple.*

Corn Salad.—Twelve large ears of corn, two red mango peppers, four onions, two cups sugar, three pints vinegar, three pints water and one-quarter cup salt. Boil twenty minutes, then add dressing made of five tablespoonfuls mustard, one and one-half tablespoonfuls tumeric and two tablespoonfuls flour dissolved in vinegar. Boil twenty minutes longer and can. Will fill twelve pint cans.—*Lucy Tharp.*

Beet Salad.—One quart cooked beets chopped, one quart chopped raw cabbage, two cups sugar, one cup grated horseradish, two tablespoonfuls salt and one-quarter teaspoonful cayenne pepper. Cover all with good vinegar and can hot.—*Mrs. J. C. Wilkes.*

Pepper Hash.—Two dozen mango peppers (nice to have equal number of red, yellow and green ones), one dozen onions, two medium sized cabbages. Chop each one separately, put together, salt to taste, let stand a while, then drain well. Add one cup sugar, three teaspoonfuls celery seed, five cents mustard seed and enough vinegar to cover. Seal in cans without cooking. —*Mrs. Homer Robberts.*

Cucumber Relish.—Two dozen cucumbers pared and seeds removed, and cucumber cut into small squares. Add twelve onions cut fine. Salt to taste and let stand twenty minutes. Boil one quart vinegar and put into it; one teaspoonful celery seed, two teaspoonsful white mustard seed, two cups brown sugar, one jar of prepared mustard. Squeeze out the onions and cucumbers and put them into the hot vinegar. Let boil good, then seal in glass jars.—*Mrs. Mae Dunington.*

Green Tomato Pickles.—Two gallons of sliced tomatoes makes one gallon of pickles. Slice tomatoes and salt by layers and let stand over night. Use one-half vinegar and one-half water, put in spices and sugar to taste, but no salt. Cook about one-half hour.—*Mrs. C. W. Davis.*

Escalped Tomatoes.—Use the thick part of a can of tomatoes. Add one-half of a small onion, a little sugar, red pepper, salt and butter. Place in baking dish a layer of the above, then a layer of cracker crumbs alternately until all is used. Bake one-half hour.—*Mary Butts.*

Meat Loaf.—One and one-half pounds ground beef, one-half pound pork, two eggs, one small onion, cracker crumbs, salt and pepper, and a little sweet milk. Place in roaster, dot with butter and surround with about two cups of water. Bake in a slow oven.—*Frances Garber.*

A RECIPE FOR SCANDAL.

Take a grain of falsehood, a handful of runabout, and same quantity of limber-tongue, six sprigs of back-bite and a spoonful of don't-you-tell-it. Add a drop of agony and a little discontent and jealously. Strain it through a bag of misconstruction, cook in a meddlesome bottle, hang it on a skein of street yarn and shake well before using.—(Selected).

SUNDAY SICKNESS AND ITS SYMPTOMS.

The attack comes on suddenly every Sunday: No symptoms are felt Saturday night; the patient sleeps well, eats a hearty breakfast, but about 9 A. M. the attack comes on and continues till noon, when the patient feels easy and eats a hearty dinner. In the afternoon he is able to take a walk; but about 7 P. M. he has another attack and has to stay at home. Retires early, sleeps well and rises Monday morning refreshed and able to go to work, with no further symptoms of the disease until next Sunday.

A REMEDY.

On Sunday rise at 7 A. M., use plenty of cold water. Then mix and take internally a dose composed of equal parts of the

following ingredients: namely, will, push, energy, determination, and self-respect for the Lord's day. Stir well; add a pinch of love to make it sweet.

Repeat the dose every 3 minutes until Bible School time.—If the day is stormy an external application of overshoes, rubber coats and umbrellas will be beneficial. Come and let us see if it helps you.—(Selected).

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